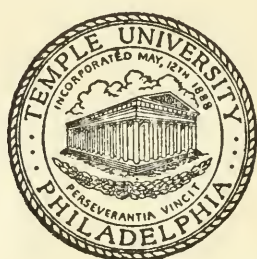




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Bernardus de cura rei familiaris,

with some

Early Scottish Prophecies, &c.



Bernard

# Bernardus de cura rei famularis,

with some

## Early Scottish Prophecies, &c.

FROM A MS. KK. 1. 5. IN THE CAMBRIDGE UNIVERSITY LIBRARY.

EDITED BY

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## P R E F A C E.

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THE five short pieces here printed are from a MS. marked KK. I. 5 in the Cambridge University Library. This MS., which is now broken up into several portions, is fully described in the Preface to "Ratis Raving," and it is only necessary to mention here, that the first of the following pieces is from the part of the MS. which is numbered 5, and the rest from that numbered 4.

The peculiarity of the contents, and, in the case of the paraphrase of St. Bernard and the prophecy of Becket, the uniqueness of the poems, is rather the reason for their publication than any value which attaches to the language. The poems are in the Scottish dialect, but the MS. is in a late fifteenth century hand, and the forms vary so much, either from the carelessness of the scribe, or in the case of the prophecies from the general uncertainty of the sense, that the editor deems it lost labour to enter upon a discussion of variations, for which no rule can be assigned.

In the few Notes which are appended, and in the Glossary, the pieces are distinguished by the letters A. B. C. D. E.

A. This is a paraphrase in Scottish verse of a Latin letter written by Bernard, the first abbot of Clairvaux (b. 1091—

b

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d. 1153) to a knight named Raymund, who in the Latin is called *Castri Sancti Angeli Dominus*, but of whom I have been unable to learn anything more.

It is a compendious treatise on domestic economy, and contains advice of how to manage servants, wives, and children, as well as directions on when to spend, and when to spare.

As the Latin text, which is paraphrased, is not given completely in many cases, a reprint of the entire letter is subjoined, with various readings, enclosed in brackets, from Migne's "Bibliotheca Patrum," where the sense does not seem very clear.

Opera Sancti Bernardi Clarævallensis (Paris, 1640), column 1926.

Epistola Bernardi Sylvestris, viri quidem eruditissimi de Cura regimine rei familiaris ideo in hoc apposita volumine quod nonnulli eam a sancto Bernardo putant esse Compositam.

Gratioso et felici militi H. Raymundo castri Ambrosii, Bernardus in senium deductus salutem. Doceri petis a nobis de curâ et modo rei familiaris utilius gubernandæ, et qualiter patresfamilias debeant se habere. Ad quod tibi sic respondemus, quod licet omnium rerum mundanarum status et exitus negotiorum sub fortunâ laborent non tamen sub hoc timore vivendi est regula omittenda. Audi ergo et attende quod si in domo tuâ sumptus et redditus sunt æquales, casus inopinatus poterit destruere statum ejus. Status hominis negligentis, domus est ruinosâ. Quid est negligentia gubernantis domum? Ignis validus in domo accensus. Discute diligenter eorum diligentiam et propositum, qui tua administrant. Labenti enim nondum lapsa facultatibus minus verecundiæ est abstinere quam cadere. Sæpius revidere quæ tua sunt, et quomodo sint, magna providentia est. Cogita de cibo et potu animalium tuorum, nam esuriunt et non petunt. Nuptiæ sumptuosæ, damnum sine honore conferunt. Sumptus pro militiâ honorabilis est. Sumptus pro juvando prodigo, perditus est. Sumptus pro juvando amicos rationabilis est. Familiam grosso cibo non delicato nutrias. Qui gulosus effectus est, vix aliter quam morte mores mutabit. Gulositas, vilis et negligentis hominis putredo est. Frugalitas, solliciti et diligentis hominis solatium est. Diebus paschalibus abundanter, non tamen delicate pasce familiam. Fac gulam litigare cum bursa, et cave cujus advocatus existas. Si autem inter gulam et

bursam judex existas, sæpius sed non semper, pro bursa sententiam feras. Nam gula affectionibus probat, et sic testibus non juratis. Bursa evidenter probat, jam arcâ et cellario evacuatis, vel brevi tempore vacuandis. Tunc male judicas contra gulam quando avaritia ligat bursam. Nunquam recte inter gulam et bursam avaritia judicabit. Quid est avarus? Homicida. Quid est avaritia? Paupertatis timor, semper in paupertate vivens. Recte vivit avarus in se non perdens divitias, sed aliis reservando. Melius est enim aliis reservare quam in se perdere. Si blado abundas, non diligas caristiam: quia diligens caristiam cupit esse pauperum homicida. Vende bladum cum satis valet non quando per pauperem emi non potest. Vicinis minori pretio vende, etiam inimicis. Non semper gladio sed sæpe servitio vincitur inimicus. Superbia contra vitium, balneum [*vicinum balneum*] est expectans tonitru cum sagittâ. Habes inimicum? quæras tuum oculum pro tui custodiâ. Si habes inimicum, conversationem non habeas cum ignotis. Semper cogita quod inimicus sagax cogitat inimici vias. Debilitas inimici non est loco pacis, sed treuga ad tempus. Si te securas [*Si non es securus*] non cogitare inimicum tuum, quæ tu cogitas, periculo te exponis. De fœminis tibi suspectis quid agant, ignorantiam non sententiam quæras. Postquam sciveris crimen uxoris tuæ a nullo medico curaberis. Dolorem de malâ uxore tunc mitigabis, quando audies de uxoribus alienis. Cor nobile et altum non inquit de operibus mulierum. Malam uxorem potius risu quam baculo castigabis. Fœmina senex et meretrix omnes divitias adnullabit. Fœmina senex et meretrix, si lex permetteret viva sepelienda esset. De vestibus. Nota quod vestis sumptuosa, probatio est pauci sensus. Vestis nimis apparens cito vicinis tædium parit. Stude bonitate placere non veste. Mulieris petitio habentis vestes et vestes quærentis, non indicat firmitatem. De amicis. Tene quod major est amicus qui sua tribuit, quam qui seipsum offert. De verbis est magna copia amicorum. Amicum non reputes qui te præsentem laudat. Si consulis amico non quæras placere ei, [*sibi*] sed rationi. Dicas in consulendo, sic mihi videtur, non præcisè, sic agendum est; quoniam facilius de malo exitu consilii redargutio sequitur, quam de bono laus. Audivi quod joculatores te visitant. Attende quæ sequuntur, Homo impendens joculatori, cito uxorem habebit, cujus nomen erit paupertas. Sed quis erit hujus uxoris filius? Derisio. Placet tibi verbum joculatoris? finge te non audire sed aliud cogitare. Ridens et gaudens de verbis joculatoris, jam pignus sibi dedit. Joculatores improperantes digni sunt suspendio. Quid est jocularis mala improperans? Animal homicidium secum portans.

Joculatoris instrumenta Deo non placent. Audi de famulis. Famulum alti et elati cordis repelle ut futurum inimicum. Famulum tuis moribus blandientem repelle. Famulo et vicino te præsentem laudantibus resistas aliter cogita te esse deceptum. Famulum se de facili verecundantem dilige ut filium. Si vis ædificare domum judicat [*inducat*] te necessitas, non voluntas. Cupiditas ædificandi ædificando non tollitur. Nimia et inordinata ædificandi cupiditas parit cito et expectat ædificiorum venundationem. Turris completa, et arca vacuata faciunt valdè sed tardè hominem prudentem. Vis aliquando vendere: Cave cum vendere volueris, ne partem hæreditatis vendas. Non vendas potentiori sed potius minori pretio des minori: totum autem vende plus offerenti. Melius est gravem pati famem quam patrimonii venditionem. Sed melius est partem vendere, quam se usuris subicere. Quid est usura? Venenum patrimonii. Quid est usura legis? Latro præcedens [*Legalis latro prædicens*] quod intendit. Nihil emas in consortio potentioris. Parvum consortium patienter sustineas, ne tibi fortiores socia. Quæisivisti de usu vini. Qui in diversitate et abundantia vini sobrius est, ille est terrenus Deus. Ebrius nihil recte facit, nisi cum in lutum cadit. Sentis vinum? Fuge consortium. Sentis vinum? Quære somnum antequam colloquium. Qui se ebrium verbis excusat, ebrietatem suam aperte accusat. Male sedet in juvene vina cognoscere. Fuge medicum scientiâ plenum et exercitio non probatum. Fuge medicum ebrium. Cave tibi a medico volente in te experiri qualiter alios de simili morbo curabit. Catulos valde parvos dimitte clericis et reginis. Canes custodes utiles sunt. Canes ad venandum plus constant quàm conferunt. Habes filios? Dispensatores tuorum bonorum non instituas, sed dices: Si adversetur fortuna, quid prodest vivendi doctrina? Audi quid de hoc viderim, stultorum [*stultos*] omittentes contingentiâ [*continentiam*], et tandem se excusantes sub fortunâ. Evenit aliquando fortuna. Sed servans doctrinam raro accusabit fortunam. Raro enim diligentiam cum infortunio sociabis sed rarius a pigritiâ infortunium separabis. Expectat piger sibi subveniri a Deo, qui in mundo isto vigilare præcepit. Tu ergo vigila, et levitatem expendendi cum gravitate lucrandi compensa. Appropinquat senectus? Consulo quod Deo potius quàm filio tuo te committas. Disponis legata? Consulo quod primo [*prius*] servitoribus quam sacerdotibus solvi mandes. Diligentibus personam tuam, non committas animam tuam. Committe animam tuam diligentibus suam. Dispone de rebus ante morbum. Sæpe quis efficitur infirmitatis servus et servus testari non potest: liber ergo testeris, antequam servus efficiaris. Sufficiat tibi quod de te [*testamentis*] dictum est. De filiis

audi. Mortuo patre filii quærunt divisionem. Si nobiles sunt, melior est sæpe eorum per mundum dispersio, quam hæreditatis divisio. Nam sæpe est gravis eorum dissolutio, hujusmodi hæreditatis divisio. Si laboratores sunt, faciant quod volunt. Si mercatores sunt, tutior est eorum divisio quam communio, ne unius infortunium aliis imputetur. Mater vero, forte remaritari quærit? Stulte agit: sed ut sua peccata deploret, utinam ipsa senex accipiat juvenem. Nam non ipsam sed sua quæsivit: quibus habitis bibet cum eo doloris calicem quem optavit, ad quem perducant merita sua damnabilis senectutis.

It will be seen from the title of the above epistle that there is a doubt thrown upon its being a genuine work of St. Bernard of Clairvaux, and also that Raymund is there styled *castri Ambrosii*, which adds to the difficulty of identifying the person to whom it was sent.

B. This is a Scottish prophecy, or rather, medley of prophecies, which has been printed, though in a different order, and with many variations, in a volume published for the Bannatyne Club in 1833. The editor of that volume asserts that there can be no doubt that these "obscure and almost unintelligible rhymes must have been fabricated at a period comparatively recent."

Comparing the prophecy as here printed with the copy in the Bannatyne Club volume, we find lines 1-70 are given on pages 6, 7, and 8 with considerable variation. Lines 71, 72, are peculiar to our copy; lines 73 to 126 occur on pages 4, 5, and 6; and part of them again later on in "The Prophecie of Bertlington," pp. 14-17. Lines 127-133 are not represented in the Bannatyne copy, but 134 to the end are found on page 6. The Bannatyne reprint commences with lines which ascribe the prophecy to Merlin. With regard to the interpretation of this and the other prophecies, the editor is compelled to say "Davus sum non Œdipus." The curious in such matters are referred to a work by Alanus de Insulis (ob. 1181), entitled "Explanationes in Prophetias Merlini Angli;" and for the later allusions, to a pamphlet published

in 1651 by William Lilly, Student in Astrology. The title is, "Monarchy or No Monarchy in England," and the author applies passages of these prophecies to the events which had just extinguished monarchy in this country by the execution of Charles I.

C. The fragment of Beket's prophecy seems to bear upon the events of the reign of Henry V.

I have to thank Canon Robertson for the following references to passages, where it is shown that the House of Lancaster made great use of the name of St. Thomas of Canterbury in the prophecies which were circulated in the interest of their succession: *Eulogium Historiarum*, vol. i. pp. 406-7. Milman, *Latin Christianity* (ed. I.), vol. vi. pp. 96, 97. Walsingham, vol. i. p. 378; vol. ii. pp. 239, 240. Buchon, *Note on Froissart*, vol. xiv. p. 229.

D. The second Scottish prophecy commences with four lines similar to the initial lines of a prophecy which is printed at page 249 of vol. ii. of "Political Poems and Songs," edited by T. Wright, Esq., among the volumes published under the direction of the Master of the Rolls; the remaining ten lines of that poem are different from those which follow in our text. But it is worth while to notice that that poem consists of fourteen lines, and that in our text the fifteenth line is the commencement of a poem which has been published in the Bannatyne Club volume (p. 9), already alluded to, as a separate work, under the title of "The Prophecie of Beid." Our text corresponds in the main with that "Prophecie," down to the end of line 54, when they part company for eleven lines, which are represented by thirteen lines of the "Prophecie." The last six lines of our text are then brought in with a good deal of variation, and followed by twenty-six lines of which we have no trace.

E. This is a Scottish version of a piece printed by Caxton

as a sort of introduction to “þe XII prouffittes or auauntages of tribulaciouns.” It is printed by him with a title intimating that it is the utterances of VII wise masters ; but after the title he only gives the same six opinions as are in our text.



# Early Scottish Verse.

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## I.

[Fol. 2a.] BERNARDUS DE CURA REI FAMULIARIS.

- A Wtenyk bukys and storis alde and new  
Be wyß poetys ar tretit, þe quhilk trew,  
Sum maide for law of god in document,  
4 And opir sum for varldly regiment,  
Experyence throw þam þat men may haffe  
Off sapience, and fa, amange þe laiffe,  
A lytil epistile I fande for to comende,  
8 Be þe doctor bernarde, and fende  
To raymwnde knyght of chewalry þe roß: <sup>1</sup>  
þe forme as he his howfalde fulde contene,  
And his famele miserabilly sustene,  
12 Wy<sup>t</sup> mony opir virteus eligant,  
Rycht necessar to vaike and ignorant.  
And quhar I say to lang or ȝit to schort,  
To pacience mekly I me report;  
16 And in þe nam of mary and Ihesus,  
I wyl begyne his text fyrst fayande þus.

*Gracioso et felici militi raymundo domino castri sancti angeli Bernardus  
in senium deductus Salutem.*

Ande of his text fyrst in begynnye  
To raymonde knyght he sendys salufyng.

<sup>1</sup> The line that should rhyme with this is omitted in the MS.

*Salutem et sincerem in domino caritatem. doceri petis a nobis de modo  
& cura rei famularis gubernande, qualiter patres familias debeant se  
habere: ad quod tibi respondemus, quod licet omnium rerum mundan-  
arum status et exitus negotiorum sub fortuna liborent, non tunc hec  
timore est viuendi regula omittenda.*

- 20 Þoch alkyne stat of varldly regiment  
Be dame fortowne, cruele and dement  
And variance, ar febyle as þe wynde,  
ʒit rewle of lyffe is nocht to leff behynde.

*Audi ergo et attende, quod si in domo tua sumptus et redditus sint equales.*

- 24 And fyrst prouide with werteu þat þi rent

[Fol. 2b.] **T**o þi expensis be equiuolente

*Quia casus inopinatus poterit destruere statum tuum. Status hominis  
negligentis est domus ruinosus.*

For foly expenß but temporence is noy  
And of his hous þe stat it may destroy.

*Quid est negligencia gubernantis domum? ignis in domo validus et  
accensus.*

- 28 Qwhat is he speris þe foly negligens  
Of hym þat fulde his howsald and expenß  
Gowerne with grace: he sayis þe man þat spendis  
Vnsparandly mar þan his rent extendis.

- 32 For as þe fyr throw brandis red ande hate  
Vaftis þe<sup>1</sup> selffe sa<sup>1</sup>is he desolate.

*Discute diligenter eorum diligenciam negligenciam et propositum qui tua  
administrant.*

He says al tyme se thou with diligence  
Off þi seruandys haff gud experience,

- 36 And þar purpos þe persew for tyl haf plane,  
So thou consaffe gef þa be the agane  
Quhilk in þar handis haß gouernans<sup>2</sup>  
Off þi gud in tyme but harme

- 40 þat þow may þam exclude.

<sup>1</sup> [It.]

<sup>2</sup> Here the rhymes are imperfect, and a line appears to be wanting, though the sense is kept up.

*Labenti & nondum lapso vtile est abstinere antequam cadat, &c. Sepius reuidere que tua sunt, quom sint, maxima prouidencia est.*

This famus doctor says it is gret prudence,  
 Souerene verteu and rycht he sapience,  
 Oft tyl ourese þi gud and gouernance,  
 44 þat þow may hafe in freche remembrance  
 Gef þar be ocht in perel for to spyle :  
 Of<sup>1</sup> ourfeynge may mende it at þi vyle  
 For it is fene and faide in fampylle batht  
 48 Slewthe and delay oft causis mekyl skatht.

*Nupcie sumptuose dampnum sine honore conferunt.*

For to mak fest he sayis and hee costage  
 And sumpteuþ spenþ is folý and barnage :  
 [Fol. 3a.] For gef ane loffys, ane opir discomendys ;  
 52 And tyl honowris throw festyn few ascendis.

*Sumptus pro milicia honorabilis est.*

Bot for to spend wy<sup>t</sup>. spenfys mesurabyle,  
 For worchip is and profet honorabyl.

*Sumptus pro adiuuando amicos racionabilis est.*

And for þi tendyr frende for tyl exspende  
 56 þi gudis for gud of hym is to comende.

*Sumptus pro adiuuando prodigos perditus est.*

Bot for to spende þi gude and þi substance  
 On folý men, þat lesys by temporance,  
 Proponande þat þi gud and þi vertew  
 60 Sic fulechte men with worchipe fuld renew,  
 Or ȝit maik rychce, lat be : for in sertane  
 Owt of þe flesche wyl nocht brede in þe bane.

*Considera itaque de cibo et de potu animalium tuorum nam esuriunt et non petunt.*

Se thou confyder with al þi besy cur  
 64 þi bestis fude and plese þam with pasture  
 For þocht þa hunger and thryft for salt of drynk  
 þa cane nocht ask, on þam þar-for thow think.

<sup>1</sup> [For.]

*Familiam de grosso cibo & non delicato enutries.*

þi famel fede and thus fal be þar fude,  
68 Nocht delicate, imale drynk and metis rude.

*Qui gulosus effectus est vix aliter quam morte mores mutabit, &c.*

This famus clerk þus in his buk fayis he :  
Qwha is infekyt with gulofite,  
Or ȝit dedit wy<sup>t</sup> wyce of drunkynneß,  
72 It leffys þam nocht quhile dede þam part downtleß.

*Gulositas vilis & negligentis hominis putredo est.*

This vofule wyce of drunkynneß þe name  
In til a man þat has na drede of schame  
May be reput of sorow and of fyne  
76 A fary smyt tyle hyme þat leffys þar in.

*Sobrietas solliciti hominis & diligentis solacium est.*

[Fol. 3b.] **Q**what man delitis and haffys diligence  
On glutony to wafte and mak expence  
And haile his Joy ande solace is þar In  
80 Ande reputis fport þat wyß men reputis fyne.

*Diebus paschalibus habundanter et non delicate pascere familiam tuam, &c.*

In ioyfule dayis and haly tyme pafchale  
Fede nocht þi famel with costly victuale  
Geffe þame enwecht of drynk and metis rude  
84 Quhilk may suffice to feruandis and þer fude

*Fac gulam litigare cum bursa & caue cuius aduocatus existas, aut inter gulam et bursam qualem sentenciam feras.*

Als he comawndis betwenß glutony  
And þi pursß be striffe for þe mastry,  
And be fa wer al tym in thyne expenß  
88 Betwene þame twa þat thow gef rycht sentence.  
For glutony prouokys þe tyl expende  
And vast þi gudis ; quhilk to difcomende  
þi purs þe prayis to fpende as thow may wyne  
92 Or ellis þin arthe fal be oft bare wythin.

*Si autem inter gulam & bursam iudex existas, sepius, sed non semper, pro*

*bursa sententiam feras. Tunc male iudicas contra gulam quom avaricia ligat bursam.*

Bot wrang iugment thow geffys and sentence blynde  
Geff avarice þi purf þal lowf and bynde

*Nam gula affectionibus probat contra bursam, & sic testibus non iuratis :  
bursa euidenter probat archa & cellarario vacuatis vel brevi tempore vacuandis.  
Nunquam inter gulam & bursam avaricia recte iudicabit.*

For glutony walde waft þat eldersys wane,  
96 And avarice walde gef noþer god na mane :  
Thare-for largeneþ thow tak and lef þam batht  
For he cane fpende in tym and do na fkatht.

*Quid est auarus ? sui homicida. Quid est avaricia ? paupertatis timor :  
semper in paupertate viuere.*

Qwhat is, he fperis, avarice þ<sup>e</sup> fyne ?  
100 To dred purete and euer to leffe þar in.

[Fol. 4a.] *Recte uiuit auarus in se non perdens diuicias, sed aliis reseruando.*

Thar-for a wreche he leffys rycht wyfly  
In til hym selffe, and I fal tel þe quhy.  
It is aganys þe wrechif þe properte  
104 To fpende, þar-for he leffys in pauperte  
And oþir men oft fpendys þat he may wyne ;  
þar for he leffys in forow and deis in fyne.

*Melius est enim aliis reseruare quam in se perdere.*

Bot better is to oþir kepe þi pelffe  
108 þan to forfwme and waft away þi selffe.

*Si habundas blado non diligas caristiam : diligens caristiam cupit esse  
pauperum homicida.*

Geff thow be rycht man of gouernance,  
And hafe to fel wetale in gret substance,  
Se be na way na derth þat thou desyre  
112 For þi wynnyng for dred of goddis Ire :  
Thow cowattyþ þane, planly I þe affur,  
To be oppresser and slaar of þe pur.

*Vende bladum tuum dum satis valet non quando per pauperem emi non  
potest.*

- Mane, fel þi corne and alþ þi victuale  
 116 For mefurabyl vynnynge profet and awale,  
 And in þat tym defyr for to fel nocht,  
 Qwhen be þe pur na way it may be bocht.

*Vicinis minore precio vende etiam inimicis. Non gladio sed sepe seruicio vincitur inimicus.*

- And to þi nychtbowr, as refone is and skyle,  
 120 Sel better chepe na thow opir tyle :  
 And to þi fayis gud chepe, prente þis worde,  
 For he is nocht ay wencufte with þe fworde  
 But oft throw lufe and dedys of cheryte.

[Fol. 4b.] 124 Ande lawlyneþ ourcummyne oft his he.

*Superbia contra vicinum habere balteum est expectens tonitruum cum sagitta.*

- Se thow be fobyrr ande ber þe, man, ewynli  
 To þi nychbowr þat dwellis þe ner by.  
 And in þi harte inwy þam nocht throw pryde ;  
 128 For and thow do dowlteþ, mane, confyde,  
 It is þe fendys prouocacione  
 Takyne of noy ande tribulacione.

*Habens inimicum conuersacionem non habeas cum ignotis sed cogita inimici tui vias.*

- Geff þat it happynnis throw rancor or Inwy  
 132 The for to haf a dedly inimy,  
 It is na wyt, na wertu fekyrli,  
 For to conwerþ wyth strangeris inwartly.  
 To þe of cafe, for it may happyn fa,  
 136 Sum mane is frende til hyme þat is þi fa

*Debilitas in inimici non est loco pacis sed treuga ad tempus.*

- On þe gef þat þi mortale inimy  
 For cauþ may nocht schaw furtht his felony  
 He bydis his howre þat he may be þi bane  
 140 Ande quhile his tym hys trewis þai ar bot tane.

*De feminis tuis suspectis quid agant ignoranciam queras. Postquam sciueris crimen male uxoris a nullo medico curaberis.*

This doctor sayis off wyfdome in his law,  
 Quhat sum euer mane happynnis for to know  
 þe wyktyneß and forow of a wyfe,  
 144 Na medicine may mende hyme in his lyffe,  
 Na þe dolowr of hyr þat is his make  
 [Fol. 5a.] Be na science þar is na leche can flake.

*Dolorem de mala muliere tunc mitigabis quando audies facta de vxoribus alienis.*

Bot it wyl flak sum part of fowrowis fer  
 148 Of opir wyffys þe forow for to her,  
 And mare fobyrr to thole sic vikytnesß,  
 Mane, to confaife þat þow art nocht makleß.

*Cor altum et nobile non inquit de operibus mulierum.*

Bot nobyl hartis ande gentyl fettys nocht by  
 152 Off wice and verkys quhilk ar wnwomanly.  
 For þa confaue þat womannys wyttis ar thyne  
 And noch[t] fa abyll to werteu as to syne:  
 Quhilk cummys þam of kynde and of nature  
 156 Of þar formodyr eua þat þam bure.

*Malam uxorem potius risu quam baculo castigabis.*

This nobyl clerk says thow sal soner fese  
 Of ewyl women þe forow þan be pese  
 Quhen þat þai chide and chauner for to lacht  
 160 Na bet with staffeis quhile þa ly by þe wacht.

*Femina meretrix & senex si lex permetteret sepe lienda esset uiua, &c.*

This doctor says, ane aulde woman þat is  
 Licherus and wyl not lef hir myß,  
 And law wald thole hir for to persewere  
 164 Nan opir hewyne scho walde neuer eftyr sper,  
 Thocht elde be cummyne ande passit al hir flowris  
 3it walde scho luffe and be luffyt paramowris.

*Si securum putas inimicum ut supra.*

Man, of þi fa gef thow hafe ony dowte,  
 168 Be wakyr al tyme and war þe abowte,

þe to conferffe with vertu fra his ile

[Fol. 5b.] Wycht sobyrneß stedfastly and style.

*De vestibus vero teneas. Vestis sumptuosa est probacio pauci sensus, &c.*

Off clethyng now þis clerk wyl speke a spase.

172 Cofly clething fe<sup>1</sup> fais is wantonafe,

Off lityle wyt to men of sympil state,

Off meswre ay he byddis the halde þe gate

*Vestis nimis apparens vicinis tedium parat.*

For ryche aray and freche apparalyne

176 Dois oft tymis skath, & principaly in þis thing :

Nychbouris abowt wyl say in þar entent,

Loo se so gay þon man is of his rent !

And þe in hart þar-for þa hewy ber.

180 Eftyr þi wyne with worschipe clethyng wer.

*Stude ergo bonitate non veste placere.*

Bot erare sone þe forß at al þe power

To plesß gudneß and gud be callit her.

That men may say, þon man is of renowne,

184 þat is bettyr na for to ruß þi gowne.

*Mulieris peticio habentis vestes & vestes quærentis non indicat firmitatem.*

*De amicis tene quod maior est amicus qui sua tribuit quam qui seipsum offert, &c.*

Off frendys þus þis doctor cane decide ;

In to þat frende erar thow confyde

Quhilk the supportis in þi neceffite,

188 Na in hym says, al myn frend sal be

Chargis me at al þour owne I am sekыр.

þar is nocht ellis bot ioly wordis as þir.

*Nam de verbis magna est copia amicorum.*

Bot mony frendis to nowmer ar be tale,

192 In to þir wordis bot few in speciale.

[Fol. 6a.] *Amicum non reputes qui te presentem laudat.*

Man, reput nocht hym frende quhilk in þi face

Gyffis grei lowynge and fais þow art makleß.

<sup>1</sup> [he].

- Confaffe sic gloß and al sic fenjit fere  
 196 In to þi hart and in þi breft thow bere,  
 And traft hym nocht, fuppoß he were þi brudyr,  
 Bot gef a ioly worde ay for ane vdyr.

*Si consolis amico non queras placere ei sed rationi.*

- Sone to þi frend gef thow fal gef confele,  
 200 For his profet honowr ande awale,  
 As refone askys þi confel gef hym tyl,  
 And folow nocht his plesance na his vyle.

*Dicas in consulendo amico, sic mihi videtur, non precise, sic agendum est, &c.*

- Alß be þi frend in way of confellyng  
 204 Geffe thow be chargit gef it but fenzeing  
 How he fal doo but dowl determinatly,  
 And difcuß nocht his mater mistely.

*Facilius enim de malo exitu consilii sequitur redargutio quam de bono laus, &c.*

- For offerfyß reprwfe and welany  
 208 And ewyle confele folowis mare fodayly  
 þan doys loffyng or comendacione  
 Of trew confel or gud prouifione.

*Audiui quod visitant te ioculatores; audi que sequuntur, &c.*

- Man or childe haffande a gret delyte  
 212 For to wesy with diligence perfit  
 Ioculatouris or trumpouris, fone, attende  
 Quhat falowis eftyr or quhat fal be þe ende.

*Homo ioculatoribus intendens & impendens cito habebit uxorem cuius nomen erit paupertas, & erit huius uxoris filius derisio.*

[Fol. 6b.]

- A mane, he fays, quhik al his fantaſy  
 216 Has geffyne to vice and vesy ioculary,  
 A wyfe he fal hafe, purte til hir name,  
 And a fone alß callit ſcorne and ſchame.

*Placent tibi verba ioculatoris finge te audire et aliud cogitare, &c.*

- Gef quhillumys pleſeis ioculatoris, my dere,  
 220 Fenze þe þar fantaſy to here

Bot lat þi mynde and þine inwart entent  
On odyr materß be fæde and diligent.

*Ridens & gaudens de verbis ioculatoris Jam pignus sibi dedit. Ioculatores improperantes digni sunt suspendio, &c.*

A mane to lach at ioculatouris fantasy,  
224 It is rewarde to þam, sone, fekyrli,  
And pryfeis þat a gyft of gudly price  
For it fosteris and rutis þam in þar vice.

*Quid est ioculator mala improperans? anime homicidium secum portans, &c.*

Quhat is, he fays, a ioculatour, late see,  
228 A mane inclinande to iniquite,  
Ande of his faule a slaar fekyrli  
Ande mony opiris throw his falsß fantasy.

*Ioculatores instrumenta nunquam deo placuerunt.*

The infrumentis perteneande ioculary  
232 War neuer plesande to god zeit fekyrly.

*Audi de famulis: famulum alti cordis repelle ut futurum inimicum.*

This nobyle doctor to þe he wyl declare,  
Qwhat kynde of feruande is familier,  
That feruande, sone, quhilk has a hart of pryde  
236 In þi feruice thou thole hym nocht to byde,  
Bot fra þe sone þat feruande thou exlude  
[Fol. 7a.] As inimys þe quhilk walde the na gud.

*Famulum tuis moribus blandientem repelle.*

þa feruandys, sone, þe quhilk ar in þar langagis  
240 Thow felis flech schawand a far visagis,  
In tym be wer, sone, for þar futelte  
For feruandis þa ar batht falsß and fle.

*Famulo et vicino te laudantibus resiste, aliter cogita te esse deceptum.*

That feruande sone I rede thow cheß nocht alsß  
244 þat loffys þe in þi face, he is falsß,  
For wyrk thow oder wnwerteuflly or vele  
All is done weile þat schrew fweris be his sele.

*Famulum de facili verecundantem dilige ut filium.*

Bot þat feruande, my swet sone, thow cheß  
248 þe quhilk schamys with his mysdeide þou seis,

- And argewis nocht agane presumptuusly,  
 No in þi chargis schawis na prophesy,  
 As gef thow sayis, o seruande, feche me þis,  
 252 He sayis, son, al redy schir I wyß,  
 Bot he þat passis with murmur and a sang  
 And wyl nocht get it he wat weil or he gang,  
 Serve nequam þat childe to nam has tane,  
 256 Now in þis varlde of sic is mony ane.

*Vis edificare: ad edificandum inducat te necessitas et non voluntas.*

- How sal thow byg castel towne or toure  
 This clerk he kennys, or lytil hal or bowre,  
 Thow prent in hart fyrst þi necessite  
 260 And of howseis quhat may suffice the  
 And lat thou nocht þi wyl and wantonast  
 Consum þar-one þi substance and rychast.

*Cupiditas edificandi edificando non tollitur, &c., &c.*

[Fol. 7b.]

- Gef thow cowatis to byg with gret desyr,  
 264 ȝeit biggyne haue nocht þi cowatyngge exspire,  
 þe mar þow art applyit to polisy  
 The mare encreseis þi mynde in fantasy.

*Nimia & inordinata edificandi cupiditas expectat edificiorum vendicionem.*

- Sumpteus biggyne inordinat and hee  
 268 It is bot bydyne of fellyn thow may se  
 Off tenementis and biggynis ryche agane :  
 For halffe þe golde to geff þam men ar fane.

*Turris edificata & completa & archa vacuata vel brevi tempore vacuanda-  
 faciunt valde sed tarde hominem sapientem.*

- Thi tenement complet and consummat,  
 272 Thyne filuer and þine arch euacuate,  
 It makys quhill trew towris he of price  
 þar-for thow byg na mar na wyl suffice.

*Vis aliquid vendere caue ne vendas partem hereditatis tue potenciori  
 te sed potius minori precio des minori.*

- For mistyr gefe it happyinis þe to sel  
 276 Thyne heritage to quham sone, I sal tel.

- Wyth mychti men se þat thow haf na dale  
 þoth þai promyt þe twif for it þe wale.  
 In mystir quhen þe nedis for to hafe  
 280 þa wil displeß þam at þe and thou crafe.  
 To gudly men thow sel þi land and gud  
 þan nedis thow nocht to rewerß hate na hude,  
 To crafe þine awne bot haf it at þi wyl.  
 284 Sone, for leß price þi thing sel sic men tyl.

*Totum autem vendas plus offerenti.*

And louandly wyth verteu sel þi lande  
 Til hym geffis maste and tak it in þi hande.

*Melius est grauem pati famem quam patrimonium vendicionem.*

[Fol. 8a.]

- Sone, bettyr is to sustene hungir gret  
 288 And greft skantneß, sone, batht of drink & met  
 Na for to sel þine herytagis and lande  
 þe quhilk þi fadyr seseit in þi hand.

*Sed melius est partem vendere quam usuris subicere. Quid est usura? venenum patrimonii. Quid est usurarius? legalis latro predicens quod intendit. Nichil emas in consorcio potenciorum.*

- Sone, dreß þe nocht na marchandis to by  
 292 Of mychti men in to þe company.

*Paruum consortem pacienter sustineas, ne tibi sorciat forciolem.*

- Gyf a smale frend it hapynnis þe to haue,  
 Or a falow þou luffys our þe lassie,  
 Se þow sustene and thole hym paciently,  
 296 Thocht he excede sum tyme reklesly.  
 For fuld it happyn þe hym til exclude  
 Perawentour þu wal nocht get fa gude.

*Quesisti de usu vini. qui in duersitate et habundancia vinorum est sobrius, ille est quasi terrenus deus.*

- A mane, se<sup>1</sup> fays, of wyne þat has vsage  
 300 Ande habundance and syne is nocht saffage  
 Thow mychtineß and confort of þe wyne  
 At temperance bydis and sobyr syne;

<sup>1</sup> [he.]

It is a gyft of grace and god abufe

304 Sende fra þe hewyne in to þat man for luffe.

*Ebrietas nichil recte facit nisi cum in lutum cadit.*

Schir drunkyneß þat fyre doys no thing rych[t],

Thocht salomon he be and sampfone wycht,

Ande quhilis a nape to mak mowis as a fule,

308 Bot as a fow quhen he fallis in a pule.

*Sentis vinum ? fuge consorcium, quere somnium potius quam colloquium.*

[Fol. 86.]

Perfaweis þu þe lycht of wyne and blycht ?

Fra company my swet sone draw þe swycht,

To þi chalmer to beek þi nape is best.

312 Litil of langage be þan bot tak þe rest.

*Qui se ebrium verbis excusat suam ebrietatem a parte accusat, &c.*

Quhat sum euer man excuseis reklesneß

Of worde and verk with schyr drunkynneß,

He accuseis hym selffe and his foly,

316 As wnwyfmane þat temperance gayis by.

*Male sedet in Iuine vinum cognoscere.*

It cordis il in ȝouthhede of a childe

Off tendyr age, or ȝit in madyne mylde,

Diuersiteis of wynis for to knaw,

320 And þar gudneß, for þat wyl viceis draw.

*Fuge medicum ebrium.*

In to þe handys put nocht þi hape and hele,

Sone, of þat leche with drunkynneß cane dele.

*Caue tibi a medico volenti in te experiri qualiter alios de simili morbo curabit. &c.*

*Caniculos valde paruos dimitte clericis et reginis.*

Litile doggis and messanys with þar bellis

324 To clerkis and qweynis cordis and to non ellys.

*Canes pro custodiâ vtilis sunt.*

Bot wakyр doggis ar profitabyl to fede

To kepe þi hale one nycht gef þu has nede.

*Canes ad venandum plus constant quam conferunt.*

Bot hwndis gret to fed to hwnte on felde  
 328 Ar costlyar þan þa wyl mak ganþelde.

*Habentem filios dispensatorum bonorum tuorum non instituas, &c.*

Haf þow fonnis, for confel I conclude,  
 Thow mak þam nocht disponeris of þi gude,  
 [Fol. 9a.] Perauentowr throw flewcht and negligence

332 Or wanfortowne or wnganand expence  
 Thow waxis pur, þane fortune wil þe wyt,  
 And haf na danteth of þi sone na delite,  
 Bot say quhat profettis þis reid of lif to lere  
 336 For murmur man dispone þi gud and ger.

*Sed tu dicas si aduersetur fortuna, quid prodest viuendi doctrina. Audi quid de hoc viderim. Stultos obnitentes contingenciam & se excusantes sub fortuna, eorum infortunium aliis imputantes, vidi facultatibus cito labi, &c.*

Sone, foly menne quhilk ar inoportwne,  
 Quhen þa wax pure, throw þar flewcht wil say sone  
 Quhat kynde of stat may fortowne be agane,  
 340 Bot þis doctryne to kepe and þu þe pane  
 þi spirit sal and besynes accufe  
 Fortowne and þow wil nocht þi gud abwß.

*Raro enim diligenciam cum infortunio sociabis, sed rarius a pigricia infortunium sociabis.*

For feldyne, sone, besy diligence  
 344 Folowis with wanfortonys violence:  
 Bot feldinar wanfourtowne þu deffewyr  
 Sale fra fwerneß, quhilk de na wirk had leuer.

*Expectat piger sibi subueniri a deo qui vigilare precepit in mundo, &c.*

For schyr fwerneß to vyrke he wyl sone tyre  
 348 And cryis one god quhen he lyis in þe myre  
 Hyme for to helpe, bot helpe hym selff no wyle  
 Bot quhil god cum and tak hym upe lys file,  
 Quham god of mycht bade wald and virke & leffe  
 352 In wytneß of adame and of eue.

*Tu ergo vigila et leuitatem expendendi cum grauitate lucrandi compensa, &c.*

- [Fol. 9b.] Tharfor, o mane and wrechyte creatowr  
 Maide in þis warlde dolowr to endour,  
 Be wyß and were and walkyr for to wyne  
 356 Thi liffys fude but det and dedly fyne,  
 Expendande ay þi wynnyng and rycheß  
 Be ewyne compenß to þe fwet of þi face  
 And forfum nocht þi weilefar viciuſly  
 360 Syn wyt fortowne and thow þi ſelffe gilty.

*Appropinquat senectus: consulo quod deo potius quam tuo filio te committas, &c.*

- Qwhen febyle elde has tane þe throw his dat,  
 And þi ſpretis vax dul and blat,  
 Errer to god þi ſaul þi ſelff commit  
 364 Nay to þi ſone þow ded to do for it.

*Disponis legata: consulo quod primo ſeruatoribus quam ſacerdotibus ſolui mandes, &c.*

- Gef thow dyſponis and leffys legafy  
 In fyrſt thow pay þi ſeruandis, conſel I,  
 For haly wyrt ſayis þat ſeruandis fee  
 368 Wnpayit wengeance cryis to þe hewyne one hee.

*Diligentibus personam tuam non committas animam tuam, &c.*

- Commyt þ<sup>u</sup> nocht þi ſawle in to þer handis  
 þat luſſys the to bryng it owt of bandis.

*Committe animam tuam diligentibus animam suam.*

- Bot in þar handys þi ſawle thow ſal comende  
 372 þat luſſys þar ſaule, for ſic mene may it mende.

*Dispone de rebus tuis ante morbum. Sepe enim quis efficitur infirmitatis ſeruus & ſeruus teſtari non potest. liber ergo teſteris antequam ſeruus efficiaris.*

- In freche memor befor Infirmyte  
 Thow ſulde diſpone and leſe legafye  
 For quhen ſekneß abowte þi hart is plet,  
 376 Thy mynde þi ſawle to god þan ſulde be ſet.

[Fol. 10a.] Ande paynnys gret with ſchowrys ſcharpe amange  
 Cauſeis þi wyt to wauer and ga wrange.

*De filiis autem audi, &c.*

This nobyl clerke now wyl he spek a tpace  
 380 Of zonge childyr quhilk ar left fadyrles.

*Mortuo patre querunt diuisionem filii.*

And fyrste, he says, þe fadyr beande dede,  
 Oftsyß þe sone flittys to fremyt sted.

*Si nobiles sunt melior est eorum per mundum dispersio quam hereditatis diuisio.*

And syne he says gef þer progenitouris  
 384 War nobyl men, gentyl and of valourisß,  
 Haffande liflate and land in herytagis,  
 Better is stalyng of þar barnagis  
 In to þe warlde to gowerne be þer grace  
 388 Na to dewyde þar herytagis dowltaß.

*Si vero sunt laboratores faciunt quid volunt.*

And gef þer faderis war seruandis or hwsbandis,  
 Lat þam ga feike sic laboris in þe landis,  
 Batht tel and saw and dyk and delff þe erde,  
 392 Or vse sum craft as geffyne it to þam verde.

*Si mercatores tucior est diuisio eis quam communicacio ne vnus infortunium aliis imputetur.*

And gef þar faderys be marchande men of mycht  
 And tile ilk barne dewydis his rycheß rycht,  
 Be hiis powr ilkane a porcione  
 396 Better is of þam diuisione  
 And of þar guddys batht be se ande lande  
 þane may nane sic vnhap til oþeris hande.

*Mater vero tua senex forte remaritari querit, stulte agit, sed vt peccata sua deploret,*

Thar moderis þan defyris mariage  
 400 Quhilk is wanwyt and foly in þar age.

[Fol. 10b.] *Vtinam ipsa senex maritum accipiat iuniorem qui non ipsam sed que sua sunt querit quibus habitis & deuastatis bibet cum ea calicem doloris quem optauit ad quem eam perducunt merita sue dampnabilis senectus. Amen.*

But mare þar moderis in elde wyl mary þane  
 To spende þar gudys bryngis hame a fwet zong mane,

Quhilk mary þane bot for þar gud ande ger,  
 404 Qwhen þat is gane, þar is bot lestande wer.  
 For euer day þane wyl þa fecht and flyt:  
 Sic ful women þar wantoneß may wyt,  
 þat can nocht leffe in lykyne þam alane:  
 408 Be this vertew na fampylle may be tane.

Those who  
 marry for  
 money only  
 live in strife  
 when it is  
 gone.

*Et sic* { *Explicit tractus bernardi de cura*  
*rei famularis, &c.* } *est finis.*

## II.

## ANCIENT SCOTTISH PROPHECY, No. 1.

[Fol. 25a.]  
When the  
Cock of the  
North bids  
his birds fly,

the Lion  
shall be loose,  
and a Dragon  
shall help  
him.

A Leopard  
shall rise in  
the South.

At Sand-  
furde shall a  
battle be,  
fulfilling  
Thomas's  
prophecy,

and many a  
maiden and  
wife shall  
mourn.

- Q When the koke in the northe halows his nest,  
And buskis his birdys and bunnys to flee,  
þan fhall fortune his frende þe ʒattis vpcaste,  
4 And Rychte fhall haue his Free entre;  
Then þe mone fhall Ryse in the northwest  
IN A clowde als blak as the bill of A crowe:  
þen fhall the lyonne be louffe, þe baldest & best  
8 þat euer was in brattane sen in Arthuris dayes.  
A dredfull dragoun shall dresse hime fro his den  
To helpe the lyonne wyth all his myghte:  
A bull and A bastarde speriys to spend  
12 Shall abyde wyghe þe bere and Rekyn his Ryght.  
A libert engendret of a native kynde  
Wyght the sterne of bedleme fall Ryse in þe south;  
The mole & þe marmadyne movyde in mynde,  
16 Cryft þat Is our creatour has cursede be mouth.  
The Egyll and þe antelope fall baldly abyde,  
And Sadilles horse, and a bore wygh bernyse so brycht.  
At Sandfurde, for-futhe, in þe south fyde,  
20 A proude prunce in þe prese lordly fall lythe,  
Wycht balde bernefe in bushment þe batell fall mete:  
þar fall profecy proffe þat thomas of tellys;  
Mony A comly knyghte fall be cast under fute,  
24 þat fall make maydene to wepe þat in bour duellis:  
þen fall dulefull destany drive to þe nyghte;  
Mony wyff and maydene in mornynge fall be brocht.

- þar fall mete on morne wyghte mone lyghte;  
 28 Be-tuix Setone and þe See sorow fall be wrought.  
 Be þar þe lyonne fall be hurte, bot nocht perichede be,  
 He fall brayde to þe best þat hime þe wound wrought,  
 And mony sterne in þat stoure shall fale for þat fre,  
 32 And þe proudeste in þat prese wycht ball has it bought.  
 þe fox and þe fowmerte in alß fall be tane,  
 And to þe lyonne be lede, þe law tyll abyde.  
 Bothe þe puppede and þe pye fall suffre þe same,  
 36 And all þe frendis off þe fox fall fra þere pryde.  
 Then fall tro vntrew tremyll that day  
 For drede of the dede man when þai her hime spelk,  
 And þe comoynis of kynt fall kast hime key,  
 40 The busment of brykhyll þer-wyth fall breke.  
 When Wenoum and wadis ar wastyd & away lede,  
 And euerylk feede in his sesoune kyndly sett,  
 And ilk Ryght has his Rewyll, and falskede fled,  
 44 We fall haue plente of pese when law has no lett,  
 All grace and gudeness fall grow ws amonge,  
 And euerylk freytt fall haue foyfoune be land & be See.  
 The spouse of cryft wytht Jocounde Sange  
 48 Thank we gode þar-of in trinite.  
 Then þe sonn & þe mone fall shine full brycht,  
 þat mony longe day full dirke has beyne,  
 And kep þar course both day and nycht  
 52 Wyth moo myrthis þen mene may meyne.  
 þen the lyonne wytht the lyonisses efter þat fall Reigne;  
 þus bretlingtone bukis and banstre tellis,  
 Merlyne and mony moo þat mene of may mene,  
 56 And þe expofitoris Wigythtoun & thomas wytht-all tell.  
 Sone at þe Saxonis fall cheß þame a lorde,  
 And full sone bryng hyme at vnder.  
 A ded man fall make A corde  
 60 And þat fall be full mekyll wonder.  
 He þat Is dede ande beryde in fyght,  
 Sall Ryse ayane, and lyffe in lande,

Betwixt Se-  
 ton and the  
 sea shall be  
 the fight :

[Fol. 25b.]  
 the Lion  
 shall be  
 hurt, and  
 attack the  
 beast that  
 wounded  
 him.

He shall  
 judge the  
 Fox and  
 Fulmart,  
 the Puppede,  
 Pie, and the  
 friends of the  
 Fox.  
 The untrue  
 shall trem-  
 ble;

and when  
 Venom is  
 banished,  
 and right  
 rules, we  
 shall have  
 peace and  
 plenty.

The sun and  
 moon shall  
 no longer be  
 dark.

The Lion and  
 Lionesses  
 shall reign,  
 as Bannister,  
 Merlin, Wig-  
 ythtoun and  
 Thomas say.

[Fol. 26a.]

The dead  
 shall rise and  
 live

to comfort a  
Knight

whom For-  
tune chooses.  
He shall  
fight in  
Syria,

and win the  
Holy Cross.

The Fox and  
Fulmart are  
both false.

The Bull  
shall bellow.

War shall  
rise ;

the poor shall  
be spoiled,  
and the Ab-  
beys on  
Tweed.

[Fol. 26b.]

Falsehood  
shall rule  
five years.

A peace shall  
be tried, but  
shall not last,

and punish-  
ment shall  
soon come.

- In comforte of A yhong knyght  
64 þat fortoun has schose to be hir hufbande.  
The whelle fall turne to hime full Ryght  
þat fortune has choffin to be hir fer ;  
IN Surry be fall fhew A fyght,  
68 And in babylone bringe mony on one ber ;  
Fyftyne dayis Iornay fro Ierufoleme  
þe haly croffe wyne fall hee :  
þe same bore fall bere þe beme  
72 And yhit fall it fayle in the fyrst þat þe frek thinkis.  
Whenne þe kokke cane craw, kepe well his came,  
For þe fox and þe foulmert þai ar botht fals.  
Qwhene þe Rawne and the Ruke has Rowned to geder,  
76 þen the kyng in his kytth fall acorde same :  
þen fall þai be boulde, and bow sonefter :  
Then þe bull in bollingtime fall make A gret bere ;  
It Is bot wynde þat he vawes, for he is bot away.  
80 þen fall vakne vp A were, and mekyll waa efter  
When þe bernys of þe Rawme Ruggis & Revys :  
þen þe lell men of lowthyane lepis on þar hors,  
And þe pure pepill falbe fpoyled full nere.  
84 Bot the merß fall murne mony day efter,  
And þe abbays trewly þat standis on twede.  
And all lell men fall lyff þame on þar lyffis awnter,  
þai fall Ruee and byrne, and mekyll Reveryse make.  
88 þan dar no pur man fay whose man he is,  
þan fall þat lande be lawleß, for luf is þar nane ;  
þan fall falsset haue fute fully V. yhere,  
And treuth trewly falbe tynt and few traft oþir,  
92 Bot for to gette of his gudes he myght thole hime gone.  
þen þai fall call A counfell for pese of þat kyth,  
To mak luf among lordis bot þat fall nocht lest,  
þar falbe Baronys and bachelres þat wyll nocht obey ;  
96 Rar wyll nocht kepe þar crye nor come to þar call.  
þen sall men be merkyt for þar myfdede,  
þat fall turne þame to teyne wyght-in schort tume efter :

- Fra xiiij be passede and þen twife thre,  
 100 þe tripe is þan fastly at ane oynde :  
 þe Gayt buke þat mayde þe greyfe is þen ner gone,  
 IN A watter he fall abyde, and he fall fey worth ;  
 In his fayre forest fall ane ern bygge,  
 104 And mony on fall tyne þir lyff in the mene tyme :  
 þai fall founde to þe felde, and þen ferly fyght,  
 Apone A brode mure þar fall A batell be,  
 Be-fyde a stob crose of stane þat standis on A mure :  
 108 It fall be coueret wyght corfis all of a kynth,  
 That þe craw fall nocht ken whar þe cross standis.  
 þe wouff salbe wachmane and kep mony wayis,  
 And fall be lell to þe lyonne & loue bot hime allone.  
 112 Haly kyrke fall be couerit and be best in þat kynth,  
 Wyth ledys þat lewis nocht on cryst ; bot þat fall nocht left.  
 Fra bambrwgh to þe baffe on the brayde See,  
 And fra farnelande to the fyrth salbe a fayr fygh  
 116 O barges and ballungerys, and mony brod fayle :  
 And the lybberte with the flurdowlyß fall fayr þer apon.  
 þar fall A huntter in hycht come fra the Southe  
 Wyght mony Rechis on Raw Rewleyd full Ryght,  
 120 And he fall fayr on his fute our the watter of forth.  
 þan in fyfe he fall fycht, and the fyld wyne ;  
 And the chiftanis fall dye on þe twin halffis :  
 Qwhen þe man and þe mone is most in his mycht,  
 124 þen fall dunbertone turne vp þat is doune,  
 And þe mounte of Arane, bath at þat tume.  
 þe lede wych lukyne haue þat lede fall he losþ,  
 And mony on full doughty fall dye for þat dede ;  
 128 And mony lede of þe North fall þar lyffis losse,  
 And mony merchauntis fall murne for A mane ache  
 þat fall turne þam to teyn wyth-in schort time efter ;  
 & þat Ilka wynttyr A ferly fall fall,  
 132 Mony of þe lordis of þat land þar lyffis fall loss  
 For couatyfe and trefoune þat time in the lande,  
 Qwhen the craggis of tarbart tumbleß in þe Se,

A battle shall  
be fought on  
a broad  
moor.

The Wolf  
shall be true  
to the Lion,

and from  
Bamborough  
[Fol. 27a.]

shall the Leo-  
pard with the  
Fleur-de-llys  
sail.  
A hunter  
from the  
South shall  
walk over  
the Forth,  
and win a  
fight in Fife,

and many a  
doughtyman  
shall die.

That winter  
shall many  
lords perish,  
when Tar-  
bart crags  
fall into the  
sea.

At the next *Somer efter* forow for euer.

Bede and  
Bannister  
say so.  
Merlin, alas,  
has been shut  
up in a Corn-  
wall crag.

136 For *bedis buke* haue I feyn, & banyfters als ;  
And *merwelus merlyne* is waftede away  
Wyght A wykede womane,—woo mycht ſho bee !—  
Scho has clofede him in A cragge of cornwales coſte.

## III.

## FRAGMENT OF AN ALLITERATIVE POEM CONTAINING THOMAS A-BEKET'S PROPHECIES.

Thomas takes the Iuell,—and Ihesus thankis,—  
 þat comyne was to hume frō his Ientyll moder.

[Fol. 27b.]  
 Beket takes  
 his mother's  
 jewel [? the  
 Book of Pro-  
 phecy];  
 and as a boy  
 has stolen his  
 bridle,  
 orders an-  
 other to be  
 bought.

Als bekat bad at his messe, now has a boy stōne  
 4 þe brydylle of his blonke hede, agayne he buske shulde.  
 þai turnyt to Thomas, and hume þis tale taulde.  
 “Love barnes,” quod beket, “go by me ane oþer;  
 For the falsfede fall fayr, Safell fall fall to the erth,  
 8 And falbe al to-Rokked wyth Rude wederys Ruth to þe  
 grounde;  
 Forthy wende we on opir ways, and hime no more wroth;  
 For all þar wroke fall ende wyght þam felwne.”

Thus he windes on his way, (wyffe hume our lorde!)  
 12 Twelff days Iurnay, as the buke tellys;  
 At the last he landes in ane noþer lande, þer avyounne standis.  
 Thomas knelyde downe on his kne, and kessed the grunde,  
 And gat vp A glowe full of that grunde wyth glayde hartis,  
 16 And sayde to þerles sone of waryn, “it is worth all, and mekyll  
 zelde,”  
 “Be my faule,” he sayde, “þat war a Selly, þat ar Riall and  
 Rewme,”

He journeys  
 twelve days,  
 lands where  
 Avyounne is,  
 and tells Lord  
 Waryn's son

“Yis,” says thomas, els war a Selly, [ . . . . . <sup>1</sup> ]  
 For her Sall þe pope of Rome sett, and his See halde.

that the Pope  
 of Rome  
 shall sit  
 there.

<sup>1</sup> The defective alliteration here shows that half a line is omitted.

The place  
shall be  
taken for a  
town, and  
wonders  
shall happen.

- 20 þis caytiwe auoyoune, þat na man now kepis,  
Heder fall kyng and clerk cayr for helpe ;  
And full fayne be to feche fude for þar Saulys ;  
þe vernycle of Rome fall full anerly be wyde.  
24 þis fall be tane for A towne, and nocht be tentyde,  
And þen fall ferlis feell fall on þe warlde.  
He þat is Rewler of refone fall neuer Reke of it,  
Bot lat Rewmes and Ryche lordes Rufche to geþer ;  
28 All for faute of A fader fall feell folk dye."

[Fol. 28a.]  
Beket goes  
on to Poitou,  
sups at a  
burgess's  
house with  
Waryn and  
Wake,

- Thomas passis furthe, ande A passe haldis,  
Tyll he come to payters throw perlyhous wais.  
He buskis tyll A burges house, quhar hime best thoct,  
32 And fet tyll hime tyll his Super wyth vj. lordis childer ;  
He hayd no power in his purs to pay for lyk clerkis,  
Bot wyth þe waryn and þe wake hamwerde he wendis ;  
For þai fand hime at the courte, þai kend hime better ;

and asks the  
burgess  
"who owns  
a work there,  
set out for a  
tower,

- 36 A porer prelet thane thomas was passede neuer of Englonde.  
Thomas askede þe hufbande wytht full hende wordis ;  
"And fer, and þi wyll war, wete wald I fayne,  
Qwha is maystr of yhon werk þat is tyll A tour merkyt ;  
40 Me think it is harme, be hewine, that it no helpe has ;  
For war it byggod up," quod beket, "your towne war the  
better,

which the  
town wants  
on the west."

For ony way that mycht happine, on yon west halfe."  
"Sir clerk," sayis the cleyne burges, "be cryft I fall the tell :

"King  
Charles  
ordered the  
tower, but  
the workmen  
found a letter  
on a stone,  
saying,

- 44 Kyng charles our cheiffe chefyde him selwen,  
He walde haue tried vp A toure, gyff ony tuyll Rafe ;  
þen was þer Suilk A Selly fewne in þe fame time,  
þai fand A fayr letter on A stone fast,  
48 þat it wonderrede all the werkmen þat þe werk wrought ;  
It sayd, 'masterles men, yhe this tour make ;

'A Boar  
from Britain  
shall root up  
your tower  
and town.'

- A Bayre fall come out of Berttane wytht so brode tuskis,  
He fall trauyll up yhour towre, and your towne þer efter,  
52 And dycht his den in þe derrest place þat euer aucht kyngo  
charl[es.]'

- This foulkes had ferly *peroffe*, and the [*freke*]<sup>1</sup> *fechede* ;  
 He herd it full Rathly, and Rewyde fone efter.  
 He keft the ftone in *þe watter*, & bad it waa worghe ;
- 56 And fayde, ‘*Mafouns*, be fant mary, no mor fall yhe make.  
 Bot what wy *þat* it wynnys, *ger werk yt hime fellwyn.*’  
 For-thy it is grathly grathede, and *þe ground þus lewyde* ;  
 And we hynde in A hop, for drede of the bayre.”
- 60 And *þon knelys thomas downe*, & call tyll our lady ;  
 “Der lady, latte me witt, (and thy wille were,)  
*Qwheper of berttaine þat is braide, fall þis ber Ryfe.*”  
 The bleffyt lady bounnede hyme to, and bleffed hime for euer ;
- 64 “Beket,” *ſcho fayde*, “be balde, *þi buke it tell the beft* ;  
 It is the gretter of my morow gyft, throw grace of my fone ;  
*þis bere in his barnhede fall byde mony noyes.*”
- And *þen thomas femblife fone feyue ſkore mafons* ;
- 68 And feche fre ftane out of A fer erthe.  
 “I fall bygge it,” *quod beket*, “agayne the bere Ryse ;  
 If he hynttis ony harme as he hydder wendis,  
 At he may Reft *þerin*, wyth his Rethe tuskis.
- 72 *þat man fall be makleß*, for mercy hime folows.”
- And þus is thomas toure mayde, *þe mare is his myrthte* ;  
 Of his mafons was mony wyttht, he thame qwhittis.  
 He fayris in A fayre felde, and his folke hime folowys ;
- 76 And walkis be A wodefyde, and wonderly he ſpekis :  
 “Mafons, for Sant mary lufe, helpe at your mythttis,  
 That here were A fayre croffe founded on this grunde ;  
 And downe in yhon depe dale dythtis ane oper ;
- 80 And on yhone banke, where yhone vynes growis, makis *þe*  
 thride.
- Fore the kynde of france wyfte qwhat wonder fulde be wrothte,  
 He walde *þat A watter*, or a well, hayd wecht it away.  
 At þis croffe *þat is cleyn*, is croune falle he loffe ;

So they sent  
for the Wise  
Man,

and he bade  
them stop  
their work.  
They did ;  
and we dread  
the Boar.”  
[Fol. 28b.]

Beket asks  
our lady  
whether the  
Boar shall  
come from  
Britain.

She says yes.

He gets 140  
masons, and  
free-stone, as  
the Boar may  
want the  
towers to rest  
in, and  
finishes it.

Then he bids  
his masons  
build three  
crosses ;

at the first  
of which the  
King of

<sup>1</sup> A word is here lost.

- France shall  
lose his  
crown; 84 And all fraunce vn to Sixty wynter efter.  
þat so wonderfull wyes, and foe fewe þat þer is,  
þat all the warlde swlde wyte be the wyll of our lorde.  
At yhon secunde croß þat I of fay schall,
- at the second,  
bishops and  
prelatesshall  
die; 88 Byschopis, Arsbischopis, abbottis, and priouris,  
And preloettis of haly kyrke, fall þar lyffis loß.  
At yhone thride croffe, þen thripis all my shillis,  
þe sonne fall forsake þe fadre; and þat is a Selly;
- [Fol. 29a.]  
at the third  
cross the  
crown shall  
fall to the  
ground. 92 And the croune be kelede to þe erthe wytth a knyghte;  
A batell of berdles barnes bring fall it oure."  
þone lawghis þe erlys sonne of Waryne, & Twis fweris,  
"Was neuer wye of þis warlde þat durst wakin flike bourdis,
- Lord  
Waryn's son  
jeers at  
Beket for his  
prophecy. 96 Her to Feght, no to feche the fayr honour of Fraunce.  
Qwha durst buk to Bolane, wytth ony brycht helmis?  
Or care on to calase, wytth ony cleyne cheldis?  
Ilk a lorde in the lande hume fore þe cheffe haldis."
- Beket re-  
bukcs him. 100 Thomas grewes at the gome, all if he gret were;  
"þow gaffe me lytyll, be our lorde; leys the to fay.  
It is trew, and no truffle, þat þis buk tellys;  
For A tuske of this bore fall tumble vp þis lande;
- The Boar  
shall tumble  
up France, 104 And a body fall byde in A burghe, þat londyn is hattene,  
And nocht bryft A brisse of his bare Rygge.  
Serttes," says thomas, "her is a mor Selly!  
He says he fall to the see, wytth A sadde pepill;
- root among  
walls, eat  
lords' bodies. 108 And wrotte emong walles, and werke feell wonderys;  
And pasture hime propirly on proude lordis bodyes.  
þar falbe no hatell, þat at hume huntis,  
þat wytthoutyne hurte falle chape.
- 112 He fall lewe of his layke, so lell fal be his hert;  
Bot he fall clayme his comonys throw out all fraunce.  
All cretoye fall haue care, when he furth caryes;  
And be the watter of fayne fall Sellyes be feyne.
- work won-  
ders by the  
Seine, 116 Wyld wyis of wales fall wyrk feell wonderys;  
And gomes of gourlande fall get vp þar baneris,  
And styff knyghtis firek doune þar firemys.  
Abfyle for his boft fall balfully be brunt;
- burn Abbe-  
ville, and  
slay its men.

- 120 And ledys lose þar lyffis þat to þat toune langis.  
 And in A foreft I fynde fall feell knyghtis de ;  
 Ande the best of beein fal by, when þe bayr buskes,  
 Fra his tuskis begynnes to tuyll, his tene falbe þe leffe ;
- 124 He fall grynne quhar he gafe, & grace fall him folowe ;  
 Ande þe fays put to þe flycht, þat þe floure berys,  
 And do hime draw to Sant denyse, for drede of þe bare.  
 This ber falbe buskede in A banke fyde,
- 128 Ande nocht ster A bresse for all þare stern werdīs.  
 Ande þen may Mount Joys murne, ande oþer moo cetefes ;  
 Perty properly put downe for euer.  
 Cane ande calyfe kepe þi turne, for þan þi care Ryfes !
- 132 Hogge fall full carfully be cast to the grunde ;  
 Valoys, wythtoutyne fale, fall fall to the erth.  
 In quhyte fande the ledene fal be, 'no houß lewyde.'  
 þe bare fall busk to calyfe, wyth his brode bryffes,
- 136 Ande dere Inglande dyght þe, ande kepe well þi briffes !  
 A noyntede kyng fall come fro the North,  
 Ande noy hyme Ryght Ryght . . . . .<sup>1</sup>  
 Ande Ryde in the bares Royalme, þogff he no Ryght have.
- 140 Bot he falbe hynte wyth a handfull ; his herme falbe þe more,  
 And claughte on A clerke laide, þat Cutbert is [called],  
 And falbe lede to lond, þogh lothe thinke  
 þat Renk to Rest hime þar Ryght mony yheris ;
- 144 þat neuer was of this warlde fall wete qwhare he worthede.  
 Bot as A flomerande flepe war slongyn in his Erys,  
 Un-tyll his gryfly tuskis be so grete growene,  
 þat all the dukis wnder dryghtene fall drede hime allone.
- 148 He falbe waknede wyth A burghe that Berowyck hatte ;  
 And wander in A winter tyme wyth full wale knyghtis.  
 þis kene wythtoutyne counter fall agayne care,  
 And fyne be comforth wyth A crowne, as cristis wyll Is.
- 152 He fall grife tyll hime his grym griffes, grathly hym felwene,  
 Ande stable his stiffe Roailme wyth sterne knyghtis,

[Fol. 29b.]

For this  
 Boar may  
 Mountjoy  
 mourn ;  
 Caen and  
 Calais,  
 Hogge and  
 Valois too ;  
 no house  
 shall be left  
 standing.

A king from  
 the North  
 shall invade  
 the Boar's  
 realm,  
 but he shall  
 be caught  
 and held pri-  
 soner.

The Boar  
 shall rest till  
 his tusks are  
 grown ;  
 shall be  
 stirred up by  
 Berwick ;

[Fol. 30a.]

<sup>1</sup> Here seems to be some omission.

assemble his  
knights,  
set sail,

and fight a battle  
at Boulogne.

Thank God

a Boar can  
skip so.

Yes, the Boar  
shall take  
Paris,

and rule it,

and then  
attack the  
Bird with  
two beaks,  
[Fol. 306.]

who will not  
stand against  
him.

- Ande nyghe tyll A nawy, his enmyse to noye ;  
 Ilka sarfyne may haue fyte quhen he to schipe gangis.  
 At bolane fall byd hume A battell fulle hugge ;  
 Ande fyftyne hundreghe helmes *per* falbe hewene.  
 A byrde wytht two bekis bring fall full mony ;  
 Fyfty thowfande of fere pepyll fall folow his tayll,  
 160 To meke mary, ande a ber þat mekyll mercy folowys,  
 Fro the bryde ande the bere be busked in A felde ;  
 Syne fall come mony Sope, or els war ferly.  
 Benedicite ! " sayde beket, ande bleffyt hime thr[i]ffe,  
 164 " That euer fall A bare (as þis buk tellys),  
 Skippe so fleistly, and he A fwyne lyk,  
 Qwhile lyonis, vnicorns, and liberdis Regnis !  
 þan may ceteis haue cete, as the buk says,  
 168 For the bere in lande haue laykede hime A stounde.  
 þai fall bane, that hime bydes, þat euer he was borne ;  
 For he to paryche passe, wytht his Rout nobyll,  
 He fall tuche his tuskes tyll A stone, þat mekyll strenth  
 folow[ys],  
 172 And þai fall east hime the keys our the elene yhattis ;  
 He fall Ryde throuch the Rych towne, Rewylle it hym  
 felvine ;  
 And brode bukis on breftis agaynis hume fall þai brynge.  
 It no wonder, Iwis, and ilka wye wyfte  
 176 Qwhat fall worth of his werkis, wythtin few yheris.  
 For hime behowes Semble, forfuth, þat lange has beyne  
 fund[er],  
 þe crounie, ande the thre nalles, & A spere Rycht.  
 For all the blyffe of þat burghte, byde wyll he nocht,  
 180 Bot efter þe byrde wytht tw[o] bekis he wyll busk.  
 Fray this bayre wytht his bryffes be buskede in a feylde,  
 þar beys na byerde wytht twa bekis, nor best þat hede  
 berys,  
 So hardy to lyght on þat lande, þar the ber Restis.  
 184 þis byrde thar noȝt trest on no tre, & he be anes turnede,  
 No perk hime on no *proper* perk wytht no proude pales,

- For the Ryche bare wytht his tufkes wyll Rywe þame in  
fonder,  
Ande he fall [fight] ferfly xiiij. days in diuerſe places,  
188 All gyffe he be wery, Iwis, and his wyes all.  
Then ſhall he caſt vp his croune to the bleſſyt mary,  
Ande beſek hyr of helpe, helle of all fuccure :  
He fall be ware in the weſt whare A wye comes,  
192 A leſe knyght & A lene, wytht two long fyd*is* ;  
He falbe hardy, ande hathell, and her of hime ſelwyne ;  
Lacede iij. libertt*is*, ande all of golde lyke,  
Wytht A labell full lele, laide ewene our ;  
196 A Rede ſchelde wytht A quhyt lyoun fall cum fra the felde.  
Melane, mak yow no myrth, for murne may yow ſwyth ;  
And lumberdy lely fall lene tyll hume ſoun.  
þen fall þis berde in his bek bringe thre crouns,  
200 Ande bynde þame to this bare, beſt of alle othire ;  
þane þis bare fall buſk tyll A brade watter,  
And on to ſant Nycholaß bowne hume fulle Soune ewine ;  
& Redy his ſchippis, he that the ſoth tellys,  
204 Wyth his pawelþounis that is *proper*, and his prowude folk*is*,  
To wende our the wane watter, (& wyffe hume our Lorde !)  
And fall fayr to Famagoſte, for-lyes to ſeke,  
And fail furth be cipres, as the buk tellis,  
208 Ande Rynne up at Ryche Jaffe, (Joys to þame all !)  
To convert the cateſſes þat noȝtt one Cryſtis lewys.  
He is my contre-man, my *comforth* is the mor,  
For he fall lewe his trouth on cryſtis owyne grawde.”  
212 þen þerle ſone off w[a]ryn to thomas wend*is*,  
“ þar fall I feght fenely, be my fader faule.”  
“ þow ſwerys wonder Swyftly, & Swyppe may it euer ;  
þat time of the þere, ande A tyde forþer,  
216 May þow be laid full law, and all thi leue Armes ;  
So þat no wy of this warlde fall were þame on ſhulder.”  
“ þat war a wonder,” ſays the wak Rycht.  
“ Lytyll land*is* lelely,” ſays thomas, “ falbe levyde.

A knight  
shall come  
from the  
west.

Milan, Lom-  
bardy, and  
the three  
crowns shall  
the Boar win,  
and then sail

to Famagoſte  
and Cyprus ;

land at Jaffa,

and reach  
Chriſt's  
grave (?)

Lord  
Waryn's ſon  
[Fol. 31*a*.]  
ſays he will  
fight there.

Beket ſays  
theland ſhall  
loſe its lords,

- 20 Als leffe as þow þame thinkis, . . . . .<sup>1</sup>  
 þow falbe laide full law, and þow na lorde hade."  
 þe gentyll fays, "be Sant mary! þat war gret murnyng,  
 þat fuilk lordis of landis fwld fo law be layde;
- 224 And no cofine vnder cryft þar castels to welde."  
 Then fays thomas, "In fathte, ferly is it none;  
 þi land may far be famales, in fo Fer ȝeris;  
 Or þar may a pestellaunce *proper* fall in all landis,
- and be ruled  
 by females;  
 or a pesti-  
 lence shall  
 come and  
 desolate the  
 land.
- 228 þat may ger sexty cofins part wytth-in vij. wekis,  
 And may mak mony Sorowles lykes, & joyles brydyles;  
 And mak halykyrke to-trowlede, for tenyng of maryage;  
 And plewes to lygge wpon ley, þe larke lorde wax;
- 232 And cateffis vnkyndly fall welde mekyll gudis;  
 þai fall forgette cryfte and his eleyne moder  
 Qwhen thar Is no wye þat þis warld weldis.  
 þen fall come A Snyll Snappyng to Swithe in *þer* hornes;
- Beket fore-  
 tells the woes  
 and wonders  
 that shall be-  
 fall,
- 236 Hunger and hate warldles, I hythe þe for fuche,  
 A wodenes to walk our þe landis, and þame wa wyrke,  
 Bernes bundyn on to buredis and braydis full ȝarne,  
 Tyll þai have knawyng of cryft and his blessed moder.
- till the peo-  
 ple know  
 Christ;
- [Fol. 31b.]
- 240 He fall passe his courß, and þat falbe well kennede,  
 Ande do haly kyrke to heylde, I fay the for futhe,  
 To wend out our the wan watterys, as þar none ware;  
 It Sall Ryne Rede in the est, and Rewth it is the mor.
- 244 And þen falbe wanttynge of wode, and wanyng of Irne;  
 Suilk wonderys falbe wroucht whar the ber wendis."  
 Edmund of abyndoun, þat Baroune all bleffede,  
 Says, "my lorde, lelyli lythe me A stounde:
- and wher-  
 ever the  
 Boar goes,  
 Sir Edmund  
 of Abingdon  
 says it grows  
 late.
- 248 The Sonne walkes west, ande the day wendis;  
 þow tellys þame tales, þat trowys thame full lytyll."  
 Ane angell bowed doune to beket in a blew wede,  
 And fayde, "binde vp thy buk, my lady the byddis."
- An angel in  
 blue bids  
 Beket bind  
 up his Book  
 of Prophe-  
 cies.
- 252 And þen he hewed vp his handis, als he as he mycht,  
 And lowes our lorde and his der moder

<sup>1</sup> The alliteration shows that half a line is omitted.

Off the talle that ſcho hume tould in the meene tyme.  
þen the buk was borne vp to þe blyſſe off our lorde;  
256 And beket to burgone buſkes hume full Evine.

It is taken  
up to heaven,  
and Beket  
goes to Bur-  
gone.

*Explicit.*

## IV.

## ANCIENT SCOTTISH PROPHECY, No. 2.

[Fol. 32b.]  
When the  
English  
priests have  
the Pope's  
power,  
strife shall  
arise.

Q When Rome Is removyde in to Inglande,  
Ande the prest haffys the poppys power in hande,  
Betuix iij. and sex (who so wylle vnderstande),  
4 Mekyll baret ande bale shall fall in brutis lande.

When pryde is most in price, ande wyt is in covatyse,  
Lychory is Ryffe, and theffis has haldin þar lyff,  
Holy cherche is awleffe, and Justicis ar lawleffe,

8 Bothte knychtis and knawys clede in on clethinge.

Be the yheris of cryft comyn and gone,

In ninety-  
nine years

Fully nynty ande nyne, nocht one wone,

þen shall forrow be settande vnfell,

Fortune  
shall turn  
the wheel,  
and loyalty  
reign.

12 þan shall dame fortowne turne hir whell,

Scho fall turne vp þat ar was doune,

And þan fall leawte ber the crowne.

Betweyne þe cheyff of the fomer & the sad winter,

16 For þe heyght of þe heyte happyne fall wer,

And everyche lorde shall austerly werk;

þen shall Nazareth noy welle A while,

And þe lilly so lele wytth lovelyche flouris

The Lily  
shall hide  
his folk,

20 For harmes of the harde heyte fall hillyne his ledis;

Syne speyde hime at sped, and spawne in þe wynter;

All þe flowris in the fyrth fall folow hime one;

and the  
Flowers in  
the Firth  
shall follow  
him.

Tat caldwers fall call on carioun the noyus,

24 And þan fall worthe vp wallys, and wrethe oþir landis;

And erth on tyll albany, if þai may wyne,

Herme wnto Alienys, aneuer þai fall wakyne.

þe bruttis blude fall thame waykne & bryttne wyth brandis  
of stell ;

28 þar fall no bastarde blode abyde *in* þat lande.

þen Albanattus þe kene, kynde kyng offe erthe,

[Fol. 33b.]

Vnto þe libert fhall leng, leve yhe non *opir*.

The lyone, leder of bestis . . . . .

32 Shall lowte to þe libert and long hume wytth,  
And fhall ftere hume A fryff be fremis of humber.

By Humber  
shall the  
Leopard de-  
stroy the  
Lion's rebel-  
lious step-  
sons,

þe stepfonys of þe lyonne fteryt vp at ones,

þe leoperde fall þame fryke doune, and froy þame for euer ;

36 He fall þame kenly kerffe, as cryft has hume bydyne ;

And þus he fall þame doune dryff ewyne to þe ende,

For þai luf nocht þe lyly, nor þe libert lelle.

And þai halde to þe harde, happyn as it may,

40 Ay to þe tayle of fomyr tyne hir lappis,

Wytth þat fall A libert be louse when þai left weyne.

Ane Egle of þe eft, ande ane aventruse byrde,

with the help  
of an Eagle  
of the East.

Shall fande flowrys to fange in þat fyrste fesoun ;

44 Sterte to þe stepfonys, fryke þame doune togeþer,

To bynde bandis vnbrokyne þat falbe furthe broucht.

He fall hime [gather] garlandis of þe gay flowrys,

At in þat fesoune fpredis fo fayre,

48 And all fall fawlo þe foulke þat þe freke frykis ;

A fely northyrune flaw fall fadyne for euer,

Herafter on *opir* fyde forow fall Ryfe ;

þe barge of bariona bowne to the fenkyne ;

Afterwards,  
sorrow shall  
rise :  
laymen shall  
want spi-  
ritual offices.

52 Secularis fal fet þame in *spiritual* clothis,

And occupy þar offices, ennoyntyd as þai war ;

þar tonfurys tak wytth turnamentis Inowe,

And trow tytylle of trouth þat þe strenth haldis ;

56 þat falbe tene for to tell the tende of þar forow,

þat fall ourdryff the date doune to þe boke.

þis most betyde in þe time, throw yhe for fute,

Qwhen A, B, C, may fet hume to wryte.

This shall  
come to pass  
in one thou-  
sand three  
hundred and  
eighty- R.,

60 Anon efter M<sup>l</sup> evene to Rewlle,

Tre CCC in A fute semblyt togeþer,

[Fol. 34a.]

as Merlin  
says.Berwick! Be  
glad of these  
words that  
Bede found;  
thou shalt be  
true to thy  
king, the  
Lion, for  
ever.

Ande fyne efter ane l, as þe lyne askis,  
 Tris X ande ane R enterly folowande;  
 64 þis Is þe dolorouse date, under yhe þe glofe,  
 Whereoff whyll merlyne melys in his bokis.

Buik ye wyell, Berwyk! be blyth of þis wordis  
 þat Sant bede fand in his buk of þe byg bergh,  
 68 þe trew towne vpon twede, wytth towrys fayre!  
 þow fall Releve to þi keng þat is þe kynde Eyr.  
 Ande opir burghys abowte, wytth þar brade wall,  
 Sall wytth þe lyoune beleff, ande longe for euer.

## V.

## SIX WISE MASTERS' SPEECH OF TRIBULATION.

**H**ere begynnyth A shorte extracte, and tellyth how þar [Fol. 34b.]  
 ware sex masterys afemblede, ande eche one askede  
 oþer quhat thing þai sholde speke of gode, and all þei war  
 4 acordet to speke of tribulacoun.

The fyrste master seyde, þat if ony thing hade bene mor  
 better to ony man lewyng in þis werlde þan tribulacoun,  
 god wald haue gewyne it to his sone. But he sey wyell þat  
 8 þar was no better, ande þarfor he gawe it hum, and mayde  
 hume to suffer moſte in þis wrechede worlde þan euer dyde  
 ony man, or euermore ſhall.

The ſecunde maſter ſeyde, þat if þar wer ony man þat  
 12 mycht be wyth-out ſpote of ſine, as god was, and myȝt levyn  
 bodely þirty yheris wyth-out mete, ande alſo were dewote  
 in preyinge þat he myȝt ſpeke wyth angele in þe erth, as  
 dyde mary magdalene, ȝit myȝt he not deſerve in þat lyffe ſo  
 16 gret meyde as A man deſervith in ſuffring of A lytyll tribu-  
 lacoun.

The threde maſter ſeyde, þat if the moder of gode &  
 all the halowys of hewyn preyd for a man, þei ſhould not get  
 20 ſo gret meyde as he ſhould hymeſelfe be meknes and ſuffryng  
 of tribulacoun.

The fourth meſter ſeyd, “We weſchipe þe croſſe, for our  
 lorde Iheſus cryſt heng þer upon bodyly, bot I ſay we ſhoulde  
 24 raþr, and be more Rycht ande Refon, have in mynde þe  
 tribulacoun þat he ſuffreyde ther-vpon for our gylt and  
 trefpaſe.”

The fyfte meſter ſeyd, “I had lever, and I myȝt be of  
 V. It is better than

- all worldly goods, 28 strenght and power, to suffer þe leſt peyn and tribulacoun  
 þat he ſuffrede here in erth, wyth meknes in herte, þan þe  
 [Fol. 35a.] meede or rewarde of all worldly godes; for Sant peter feyth,  
 ‘None is worthy to have tribulacoun bot þo þat deſyre it  
 32 wyth clene harte and wythoutyn erre;’ for tribulacoun  
 quenchith ſynne, and it lernyth A man to know þe priveteis  
 [of] god, and tribulacoun makyth a man to know hime ſelff  
 and his eyn cryſtyn, and it multiplyeth vertuys in a man, ande  
 36 pergyth and clengyth hyme as fyre dothe goulde.”
- VI. God is with thoſe who bear it meekly;  
 The ſext meſter ſeyd, “Qwhat man þat mekly in harte  
 ſofrythe tribulacoun, gode Is wyth hime, and beryth it hewy  
 charge of tribulacoun. And tribulacoun byeth ageyn tyme  
 40 þat is loſte, ande houldyth a man in þe way of ryghtfulnes:  
 and of all yhiſtes þat gode yevith to man, tribulacoun is beſt  
 & þe moſte worthy yhiſte: alſo it is treſour to þe wich no  
 man may make comparifon: and tribulacoun Ioyneth a  
 it joins a man’s ſoul to God. But we bear it badly for our little love to Chriſt.  
 44 manis ſoule to god: but quhat is þe cauſe we ſuffyr it þan  
 wyth ſo ewyll wyll? Thus it Is anſwerde ande ſeyd, for  
 thre thinges: The fyrſt thing, for we have letyll luſſe to our  
 lord Iheſus cryſt. The ſecunde is, for [we] þenk lytyll of  
 48 þe gret meyde and profyte þat comyth þerof: The threde,  
 for we think lytyll or not of þe better peynes & grete  
 paſſyon þat our lord Iheſus cryſt ſuffrede fore ws in þe  
 Redemyng of oure ſynnes, and for to brynge vs tyll his  
 52 blys þat neuer ſhalle haue ende. A-m-e-n.

## NOTES.

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### A.

- Page 1, l. 3. *for law of god in document*, i.e. for teaching God's law.  
11. *miserabilly*, this word is apparently written in mistake for *mesurabilly*. The adjective occurs in 53 and 116 with the more usual orthography.
- P. 2, l. 22. *variance*, perhaps miswritten for *variante*, i.e. variable, as the word must be an adjective. 23 *is nocht to leff behynde*, apparently the construction is, It is not (a thing) to be left behind, i.e. neglected cf. infra. 191, where, to nowmer=to be numbered. 33. *p<sup>e</sup>* should be *it*. The sense is: As the fire through redhot brands wastes itself, so the spendthrift is desolate. 36. The sense is, Examine thoroughly the purpose of thy servants to have it plain, so that thou mayest perceive if they be against thee, who have governance of thy goods in their hands.
- P. 3, l. 58. *pat lefys by temporance*, i.e. that neglect temperance. The meaning of the whole is: To spend money on such men, with the idea (*proponande*) that thy goods should reestablish such foolish men in worship, let be, i.e. don't attempt it.
- P. 4, l. 72. It certainly leaves them not till death sever them. 87. And therefore beware in thine expense ever to judge fairly between the purse and the appetite.
- P. 5, l. 97. Therefore choose liberality (as a mean between gluttony and avarice), and leave them both; for liberality can spend at the right time, and without harm. 105. *pat he may wyne*, i.e. that which he may win. 107. *to opir*, i.e. for others. 111. *Se be na way*, Take care that by no means.

- P. 6, l. 122. For he (thy foe) is not always vanquished with the sword, but oft he is overcome by love, charitable deeds, and lowliness. 125. *Ber þe ewynli*, behave thyself without fickleness. 135. *of case*, perchance. 140. His truce is merely taken till his opportunity comes.
- P. 7, l. 145. Nor is there leech who by any science can abate the annoyance of her that is a man's mate. 149. *and mare sobyr*, &c., and make thee more calm to put up with such wickedness. 155. Which (i.e. sin) comes to them by kind and nature from Eve their foremother. 157. The sense seems to be: Thou shalt sooner stop the troublesomeness of froward women than when they chide and grumble by laughing (*for to lacht*) than to beat them with staves while they lie by thee awake. 162. *lef hir mys*, leave off from her wrong doing.
- P. 8, l. 181. *Bot erare*, &c., But sooner, my son, force thyself with all thy might, etc. 188. *Na in hym says*, Than in him (who) says. In the succeeding part of the sentence I fail to see the construction, and think there is an error. The sense is: I am to be relied on to treat my property as though it were my friend's as much as mine. 191. There are many friends as far as words go.
- P. 9, l. 198. But give one pleasant word in return for another. 217. He shall have a wife whose name shall be poverty.
- P. 10, l. 225. *Pryseis*, i.e. they prize. The lines mean: They esteem the laughter as a precious gift made to them, for it encourages them. 237. But get rid of that servant, as (thou wouldst of) enemies who wish thee no good. 240. *Thow felis*, i.e. thou feelest, perceivest; here used parenthetically: Those which are in their language (thou perceivest) flattering. 245. For whether thou work unrighteously or well, etc. 248. *with his mysdeide*, at his misdeed.
- P. 11, l. 254. And wots well, before he goes, that he will not get you what you ask for. 264. *þi cowatyng e expire*, put an end to thy longing. 268. *bydyne of sellyn*, awaiting a sale.
- P. 12, l. 280. They will take offence at you if you apply to them. 286. *Til hym geffis*, to him (who) gives. 292. When you are in the company of mighty men. 300. I am not at all clear about the meaning of this and the two following lines. *Thow* should apparently be *Throw*, i.e. through.
- P. 13, l. 307. And sometimes he is an ape to make mows like a fool, but when he tumbles into a pool he is like a sow. 309. Dost

thou perceive thyself lightheaded from wine and over-exhilarated? 311. *beek þi nape*, bask thy nap, i.e. take a short sleep.

P. 14, l. 340. *and þu þe pane*, if thou takest pains. 345. But less frequently wilt thou separate misfortune from idleness, which had rather die than work. 350. But lies still till God comes and lifts him up.

P. 15, l. 360. And then blame fortune while thou thyself art guilty. 364. *þow ded*, i.e. when thou art dead; these words are used absolutely. The sentence means: Commit thy soul to God while alive thyself, rather than when thou art dead leave thy son to do it (by providing masses for its deliverance from purgatory), cf. *infra*, 370. 368. *one hee*, on high. 370. *Bandis*, here, the pains of purgatory.

P. 16, l. 382. Many times the son removes to a strange place. 386. *Stalynge*, making common, and here used for sending children into the world to earn their living, and guide themselves by their grace.

P. 17, l. 406. Such foolish women may blame their own wantonness, that cannot live in enjoyment by themselves. *þam alane* is here a case absolute.

## B.

P. 18, l. 20. *lordly sall lythe*, I can make no better sense of these words than "he shall soothe or assuage (the press) in a lordly manner.

P. 19, l. 29. *Be þar*, i.e. (close) by that place. 33. *In als sall be tane*, als = halse, so that the meaning is, "shall be caught in a tight grip or embrace." 37. *Tro*. In some copies of the prophecy this is written *Troy*. 59. *A corde*, i.e. A-corde, accord, agreement.

## C.

P. 23, l. 7. *For the falssede sall fayr, etc.* The falsehood shall run its course, etc. 16. And said to Earl Waryn's son: It is all good and a great recompense.

P. 24, l. 45. *gyff ony tuyll rase*, in case any trouble arose.

P. 25, l. 57. *Bot what wy, etc.* But whatever man wins it, let him cause it to be wrought himself. 69. *Agayne the bere Ryse*. To be in readiness when the Boar shall rise. 81. *Fore the kyng, etc.*, for (if) the king of France knew, etc.

P. 26, l. 90. *þen thripis all my skillis*, then all my wisdom asserts : *Skillis* in this sense does not occur in the Glossaries ; but a word in illustration occurs in Mr. Small's Metrical Homilies, p. 159 :—

“ For bathe thir foules haues crowding  
Insted of sang, and stille murning,  
And bitakenes that sinful man  
That *schilwisnes* and insyt can,  
Suld af this fules bisenes take,  
To murne for his sin and sake.”

100. Perhaps this means, “ Thomas looks with horror at the man, mighty although he was.” 101. *leys the to say*, leif is (me) to say to thee, i.e. I am glad to tell you.

P. 28, l. 169. They who await him shall ban the day that he was born.

P. 29, l. 188. *all gyffe*, all if, i.e. although, cf. supra. 100. 190. *helle of all succure*, hiding place (and therefore, storehouse) of all succour. 214. *Swyppe may it ever*, there is ever a chance of sudden change.



## GLOSSARY.

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N.B.—The letters A. B. C. D. and E. are used to distinguish the five separate pieces in the order in which they are printed.

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| <p>Acordet, agreed, E. 4.<br/>         Alienys, aliens, D. 26.<br/>         Alkyne, of every kind, A. 20.<br/>         Als, also, B. 136.<br/>         And, an, if, A. 128; C. 38, et sæpe.<br/>         Anerly, solitary, C. 23.<br/>         Arch, purse. Lat. arca, A. 272.<br/>         Argewis, argues, A. 249.<br/>         Arthe, hearth, A. 92.<br/>         At (relative), that, D. 47.<br/>         Aucht, owned, C. 52.<br/>         Austernly, harshly, D. 17.<br/>         Aventruse, adventurous, D. 42.<br/>         Avyoune, } Avignon(?), C. 13,<br/>         Auoyoune, } 20.<br/>         Awale, value, A. 116.<br/>         Awnter, adventure, peril, B. 86.<br/>         Awtenyk, misprint for <i>awtentyk</i>, authentic, A. 1.</p> <p>Ball, bale, B. 32.<br/>         Ballungerys, a kind of ships, B. 116.<br/>         Bane, to ban, to curse, C. 169.<br/>         Banftre, Banister, B. 54.<br/>         Baret, fighting, contention, D. 4.<br/>         Bariona, Bar-Jona, St. Peter.<br/>         "The barge of Barjona" is "the vessel of the Papacy," D. 51.</p> | <p>Barnage, childishness, A. 50.<br/>         Barnagis, children, A. 386.<br/>         Barnhede, childhood, C. 66.<br/>         Bayre, boar, C. 50, 59.<br/>         Be, by, A. 111. <i>Et sæpe</i>.<br/>         Beande, being, A. 381.<br/>         Bedleme, Bethlehem, B. 14.<br/>         Beek, bask, A. 311.<br/>         Beme, trumpet (?), B. 71.<br/>         Ber, bier, B. 68.<br/>         Berdles, beardless, C. 93.<br/>         Bere, noise, B. 78.<br/>         Bernese, }<br/>         Bernys, } barons, B. 21, 81.<br/>         Bernyse, trappings, B. 18.<br/>         Best, beast, B. 30.<br/>         Better, bitter, E. 49.<br/>         Betwenß, between, A. 85.<br/>         Beyne, been, B. 50.<br/>         Beys, is, C. 182.<br/>         Blat, blate, dull, blunted,<br/>         Blonk, a horse, perhaps originally white. F. blanc., C. 4.<br/>         Blycht, overjoyous, A. 309.<br/>         Bourdis, scoff, C. 95.<br/>         Braide, broad, C. 62.<br/>         Brattane, Britain, B. 8.<br/>         Brayde, to attack, assault, B. 30.<br/>         Brisse, }<br/>         Bresse, } bristle, C. 105, 128.</p> |
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- Bunnys, prepares, B. 2.  
 Bushment, } ambush, B. 21, 40.  
 Busment, }  
 But, without, A. 26, et passim.  
 By, buy, C. 6.  
 Bydyne, bidding, expectation, A. 268.  
 Byg, } build, A. 257, 263 ; B.  
 Bygge, } 103.  
 Biggyne, building, A. 264, 267.  
 Byggod, built, C. 41.
- Came, comb, B. 73.  
 Cayr, to search, seek, C. 21.  
 Ceteses, cities (?), C. 129.  
 Chape, escape, C. 111.  
 Chauner, to fret, grumble, A. 159.  
 Cheldis, shields, C. 98.  
 Cheß, choose, B. 57.  
 Claughte, seizure, arrest, C. 141.  
 Clengyth, cleanseth, E. 36.  
 Cleyne, ingenuous, C. 43.  
 Compenß, computation, measure, A. 358.  
 Consaffe, } conceive, perceive, A.  
 Consaife, } 37, 150.  
 Conserffe, conserve, preserve, A. 169.  
 Contene, regulate, A. 10.  
 Cordis, are suitable, A. 324.  
 Cosine, kinsman, C. 224.
- Dale, dealing, A. 277.  
 Dantetht, delicacy, A. 334.  
 De, die, A. 346.  
 Dedit, possessed, A. 71.  
 Derrest, noblest, C. 52.  
 Dirke, dark, B. 50.  
 Disponeris, disposers, A. 330.  
 Drefß, address, apply thyself, A. 291.  
 Dryghtene, lord, C. 147.  
 Dunbertone, Dumbarton, B. 124.  
 Dycht, prepare, C. 52.  
 Dyk, dig, A. 391.
- Elderys, forefathers, A. 95.  
 Enterly, entirely, D. 63.  
 Enwcht, enough, A. 83.  
 Erare, }  
 Erar, } sooner, A. 181, 186, 363.  
 Errer, }  
 Ern, an eagle, B. 103.  
 Erth, to egg on, to incite, D. 25.  
 Eva, Eve, A. 156.  
 Ewynli, evenly, A. 125.  
 Eyn for evyn, equal, fellow, E. 35.
- Fa, foe, A. 136, 167.  
 Falt, want, failure, A. 65.  
 Famel, family, A. 67, 82.  
 Familier, suitable for a family, A. 234.  
 Fande, proceed, go, D. 43.  
 Fane, fain, A. 270.  
 Fayis, }  
 Fays, } foes, A. 121 ; C. 125.  
 Fecht, fight, A. 405.  
 Feell, many, C. 25, 28.  
 Felis, discernest, A. 240.  
 Fenely, faintly, with gladness, C. 213.  
 Fenzeing, feigning, A. 204.  
 Fenjit, feigned, A. 195.  
 Fere, appearance, show, demeanour, A. 195.  
 Ferlis, wonders, C. 25.  
 Festyn, feasting, A. 52.  
 Flech, flattering, A. 240.  
 Flettys, removes, A. 382.  
 Flurdowlyß, fleur de lis, B. 117.  
 Flyt, quarrel, A. 404.  
 Foly, foolish, A. 26, 28.  
 Formodyr, fore-mother, A. 156.  
 Forsum, } to spend prematurely,  
 Forswme, } A. 108, 359.  
 Foulmert, }  
 Fowmerte, } a weasel, B. 33, 74.  
 Founde, to go, B. 105.  
 Fre, fray, B. 31.  
 Frek, a strong man, B. 72.  
 Fremyt, foreign, distant, A. 382.  
 Freytt, freight, B. 46.

Ful, foolish, A. 406.

Fyld, field, B. 121.

Ganzelde, profit, return for outlay, A. 328.

Gawe, gave, E. 8.

Gayis by, oversteps, A. 316.

Gayt-buke, goat-buck, B. 101.

Gef, if, A. 37.

Geff, if, A. 94.

Geffe, give, A. 83.

Ger, to cause, C. 57.

Ger, gear, possessions, A. 403.

Glowe, glove, C. 15.

Gomes, men, C. 117. A.S. *guma*, homo.

Grathede, prepared,

Grathly, readily, C. 152.

Grei, perhaps an error for *gret*, i.e., *great*, A. 194.

Grest, perhaps for, *greatest*, A. 288.

Grews, looks with horror, C. 100.

Gulosite, gluttony, A. 70.

Haffande, having, A. 211.

Haffe, have, A. 5.

Haffys, has, D. 2.

Haile, the whole, A. 79.

Hale, hall, A. 326.

Halows, leaves, hollow, empties, B. 1.

Halowys, saints, E. 19.

Hape, hope, A. 321.

Hate, hat, A. 282.

Hatel, i.q. *hathell*, a nobleman, C. 110, 192.

Hayd, had, C. 82.

He, } high, A. 42, 49, 267, 273.  
Hee, }

Hele, health, A. 321.

Hende, kind, courteous, C. 37.

Hewed, heaved, lifted, C. 252.

Hewine, heaven, C. 40.

Hewy, heavy, A. 179.

Heycht, a promise, D. 16.

Heyte, heat, D. 20.

Hillyne, hide, D. 20.

Hude, hood, A. 282.

Hugge, huge, C. 156.

Hume, him, C. 5, et passim.

Hwndis, hounds, A. 327.

Hynge, hang, C. 59.

Hynttis, receives, C. 70.

Hythe, promise, C. 236.

Ientyll, gentle, C. 2.

Infekyt, infected, A. 70.

Inwy, envy, A. 127.

Irne, iron, C. 244.

Iuell, jewel, C. 1.

Jocular, the company of joculars, A. 216.

Ioculaturis, } idle triflers, A. 213,  
Joculatoris, } 219.

Kelede, thrown, i.q. *caled*, see *Halliwell*. C. 92.

Kene, bold, C. 150.

Kennys, teaches, A. 258.

Koke, cock, B. 1.

Kynt, Kent, B. 39.

Kytht, the character proper to any person, B. 76.

Labell, a tassell. *Huloet*. C. 195.

Lach, laugh, A. 223.

Lacht, laugh, A. 159.

Laffe, the rest, remainder, A. 294.

Laiffe, the rest, A. 6.

Largness, liberality, a mean between extravagance and avarice, A. 97.

Laykede, sported, C. 168.

Leawte, loyalty, D. 14.

Lede, people, B. 128.

Ledene; legend, inscription, C. 134.

Ledys, plural of lede. A.S. *leod*: a man, a person, B. 113; C. 120.

Leff, leave, A. 23.

Lefys by, disregard, A. 58.

Lell, loyal, B. 82, 86.

Leng, to belong, D. 30.

- Lest, to last, B. 94.  
 Lestande, lasting, A. 404.  
 Leuer, rather, A. 346.  
 Lewis, believes, B. 113.  
 Lewyde, left, C. 58.  
 Lewynge, lwing, E. 6.  
 Lewys (plural), believe, C. 209.  
 Ley, untilled ground, C. 231.  
 Leys, a contraction for *leif is*,  
     *dear is*, C. 101.  
 Libert, leopard, B. 13.  
 Liflate, livelihood, A. 385.  
 Loffys, praises, A. 244.  
 Louffe, } loose, B. 7; D. 41.  
 Louse, }  
 Love (*adj.*), dear, C. 6.  
 Lowes, praises, C. 253.  
 Lowte, to make obeisance, D. 32.  
 Lowynge, praise, A. 194.  
 Lukyne, protected (?), B. 126.  
 Lybberte, a leopard, B. 117.  
 Lykes, funerals, C. 229.  
 Lys, lies, A. 350.  
  
 Madyne, maiden, A. 318.  
 Make, mate, partner, A. 145.  
 Makleß, matchless, A. 194.  
 Makleß, mateless, without com-  
     panion, A. 150.  
 Mane, man, A. 228.  
 Marmadyne, mermaid, B. 14.  
 Mater, matter, A. 206.  
 Melys, speaks, D. 65.  
 Merß, the eastern part of the  
     Scottish border, B. 84.  
 Messanys, small pet dogs, A. 323.  
 Meyde, meed, E. 16, 20.  
 Meyne, } conceive, have in mind,  
 Mene, } B. 52, 55.  
 Miserabilly, measurably, in pro-  
     portion to his means, A. 11.  
 Mistely, vaguely, A. 206.  
 Mistyr, necessity, A. 275, 279.  
 Mowis, grimaces, A. 307.  
 Mure, moor, B. 106, 107.  
 Myß, wrongdoing, A. 162.  
 Mythtt, might, C. 77.  
  
 Na, than, A. 184, 188, et sæpe.  
 Na, nor, A. 202.  
 Nam, name, A. 255.  
 Nape, a short time, A. 307, 311.  
 Not, naught, E. 49.  
  
 On, one, D. 8.  
 One, on, as one hee, on high, A.  
     368.  
 Our, above, A. 294.  
 Ourese, oversee, A. 43.  
 Ourseyng, A. 46.  
 Oynde, end, B. 100.  
  
 Paffe, pace, journey, C. 29.  
 Pawelounis, pavilions, C. 204.  
 Persaweis, perceive, A. 309.  
 Pese, peace, B. 44.  
 Perk (n. and v.), perch, C. 185.  
 Plet, entwined, A. 375.  
 Plewes, ploughs, C. 231.  
 Poppys, pope's, D. 2.  
 Proffe, prove, B. 22.  
 Proponande, proposing, A. 59.  
 Pule, pool, A. 308.  
 Puppede, puppet, B. 35.  
 Pur, poor, A. 114, 118.  
 Purete, } poverty, A. 100, 217.  
 Purte, }  
  
 Quhik, quhilk, which, A. 215.  
 Quhillumys, sometimes, at times,  
     A. 219.  
 Quhy, why, A. 102.  
 Qweynis, queens, A. 324.  
 Qwhittis, requites, pays, C. 74.  
  
 Rar, B. 96.  
 Rawne, Raven, B. 75.  
 Rechis, raches, dogs that hunt by  
     scent, B. 119.  
 Renk, warrior, hero, C. 143.  
 Rethe, fierce, C. 71.  
 Rown, to whisper, B. 75.  
 Ruee, *for* reue, rive, tear, plunder,  
     B. 87.  
 Rug (In the phrase *to rug and*

- rive*), to plunder, to ravage, B. 81.  
 Ruke, Rook, B. 75.  
 Ruß, to extol, to boast of, A. 184.  
  
 Sade, firmly set, A. 222.  
 Sadilles, saddleless, B. 18.  
 Saffage, outrageous, A. 300.  
 Sale, shalt, A. 346.  
 Salusyng, salutation, greeting, A. 19.  
 Sary, sorry, grievous, A. 76.  
 Safell, ? C. 7.  
 Sayande, saying, A. 17.  
 Schir, } Sir, A. 252, 305, 314.  
 Schyr, }  
 Schofe, chosen, B. 66.  
 Schowris, pangs of anguish, A. 377.  
 Secularis, secular persons, apparently here laymen, not secular priests, D. 52.  
 Secke, seek, A. 390.  
 Seldyne, seldom, A. 343.  
 Seldinar, more seldom, A. 345.  
 Sele, happiness, A. 246.  
 Selly, happiness, C. 17, 18.  
 Sellyn, selling, A. 268.  
 Semblise, assembles, C. 67.  
 Senkyne, sinking, D. 51.  
 Ser, several, many, numerous, A. 147.  
 Sertane, certain, A. 61.  
 Servandys, servants, A. 35.  
 Seseit, deposited, A. 290.  
 Settande, setting, waning, disappearing, D. 11.  
 Sey, saw, E. 7.  
 Slaar, slayer, A. 114, 229.  
 Sle, sly, A. 242.  
 Sleistly, nimbly, C. 165. Perhaps a clerical error for *sleifly*.  
 Slewcht, sloth, A. 338.  
 Slomerande, slumbering, C. 145.  
 Slongyn, coming lazily over (?), C. 145.  
 Snyll, keen, sharp, C. 235.  
  
 Sofrythe, suffereth, E. 38.  
 Sope, a crowd, multitude, C. 162.  
 Spelk, speak, B. 38.  
 Spensys, expenses, A. 53.  
 Sper, enquire after, seek, A. 164.  
 Stable, establish, C. 153.  
 Stalynge, dispersion (?), A. 386.  
 Sterne, stars, B. 14, 31.  
 Steryt, stirred, D. 34.  
 Stob, a stump, but here apparently used in the sense of *stumpy*, as an adjective, B. 107.  
 Stone, stolen, C. 3.  
 Swernes, laziness, A. 346, 347.  
 Swlde, should, C. 86.  
 Swycht, clear away from anything, A. 310.  
 Swyppe, to undergo sudden change, C. 214.  
  
 Takyne, token, A. 130.  
 Tane, taken, A. 255, et sæpe.  
 Tende, the tithe, the tenth part, D. 56.  
 Teyne, teen, sorrow, B. 98.  
 Theffis, thieves, D. 6.  
 Thole, tolerate, A. 236.  
 Thyne, thin, weak, A. 153.  
 Trast (v.), to trust, A. 197.  
 Trewis, truce, A. 140.  
 Tro, troth, faith, B. 37.  
 Truffle, deceit, C. 102.  
 Tume, time, B. 98.  
 Tumleß, tumbles, B. 134.  
 Tuyll, trouble, tumult, C. 45; also as a verb, to trouble, C. 123.  
 Tyl, to, A. 36, et sæpe.  
 Tyne, to lose, B. 104.  
 Tynt, overthrown, lost, B. 91.  
 Tytyle, title, D. 55.  
 þa, they, A. 37, 65.  
 þan, then, A. 158.  
 þat, that which, A. 105.  
 þir, those, A. 190.  
 þoch, though, although, A. 20.  
 þogff, though, C. 139.

- Vaike, weak, A. 13.  
 Varldly, worldly, A. 4.  
 Vawes, for *voustes*, he boasts, B. 79.  
 Vele, well, A. 245.  
 Verde, has been, A. 392.  
 Vesy, to visit, A. 216.  
 Vnkyndly, not connected by kin-  
 ship, C. 232.  
 Vnsell (*adj.*), unhappy, D. 11.  
 Vofule, woeful, A. 73.  
  
 Waa, wo, C. 55.  
 Wachmane, watchman, B. 110.  
 Wacht, awake, A. 160.  
 Wadis, ? B. 41.  
 Wakin, waken, arouse, stir up,  
 C. 95.  
 Wakyr, watchful, A. 168.  
 Wald, to be busy, A. 351.  
 Wale, value, A. 278.  
 Wale, excellent, C. 149.  
 Walkyr, wakyr, watchful, A. 355.  
 Wanfourtowne, misfortune, A.  
 345.  
 Wanwytt, senselessness, A. 400.  
 Wecht, washed, C. 82.  
 Wederys, weather's, C. 8.  
 Welany, villainy, A. 207.  
 Wencuste, vanquished, A. 122.  
 Wer, war, A. 404.  
  
 Wer, ware, cautious, A. 89.  
 Wesy, visit, A. 212.  
 Wetale, victual, A. 110.  
 Wete, to know, learn, C. 38.  
 Wnganand, unthrifty, A. 332.  
 Wodenes, madness, C. 237.  
 Worghe, in the phrase Waa worghe  
 wo worth, C. 55.  
 Wouff, wolf, B. 110.  
 Wroke, spite, C. 10.  
 Wrothte, wrought, C. 81.  
 Wrotte, to root, C. 108.  
 Ws, us, B. 45, et sæpe.  
 Wy, } man, C. 57, 85, 95.  
 Wye, }  
 Wyell, well, E. 7.  
 Wygh,  
 Wyghe, } with, B. 12, 18, 29,  
 Wyghte, } 32 47, et passim.  
 Wycht, }  
 Wyttht, }  
 Wyne, winning, income, A. 180.  
 Wyssse, to guide, C. 11.  
 Wyt, blame, A. 360.  
  
 Yheris, years, D. 9.  
 Yhifte, gift, E. 43.  
  
 ʒattis, gates, B. 3.  
 ʒeit, yet, A. 232.

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